


# WORLD CALL



DECEMBER 1931

15 CENTS



# Those Away At Christmas

By

VIOLET ALLEYN STOREY

Those who have gone where many mansions are  
Will come again to houses of the earth;  
Will come again down dusk-blue corridors  
In that still hour when little Christ had birth;  
On that kind Day when, in his mother's arms,  
He lay surrounded by sweet, simple things;  
That Day on which, through all his growing years,  
His mother told him of star-guided kings  
The while she laid the supper board for three,  
And night was candle-merry in that room  
Though darkness dimmed the Galilean shore  
And, on the waters, lay a silent gloom!  
Yes, on that Day, those who have gone to him  
Will come again to earth, for he will know  
It is a home-loved day in houses there  
And he will understand their wish to go.

Then, let there be no grief in any heart.  
Those who have loved us well, those we held dear,  
They who have gone, they will return to us  
To share the well-remembered Christmas cheer.  
Let us be glad with them as they are glad,  
For each will come his old, accustomed way.  
Eyes we thought closed, hands stilled and voices  
hushed  
Will share our joy in life on Christmas Day.

—Reprinted from the "New York Times."



# The Lonely Billion



*Supplement to December, 1931, World Call*



# Use This Supplement!

## And How?—

This supplement to December, 1931, *WORLD CALL* is a "bonus" from the editors to the readers but *much* more. It is a carefully planned textbook containing information that every Disciple of Christ should have regarding the policies and status of the work which we have been doing among the rural peoples of eleven foreign lands, and indications of more intensive work which it is planned to carry on in eight of these eleven.

### Reasons for Such a Text

All the Protestant world is devoting study to and making plans for a better program whereby village and rural sections of the entire world may have the more abundant physical life as well as the "Life that is life indeed." One of the Commissions of the Jerusalem Conference spent years in accumulating facts regarding this, until now, neglected aspect of world missions.

The findings of this Commission were so significant and challenging that not only were they embodied in one whole volume<sup>1</sup> of the eight containing the entire report of the Conference but Dr. Kenyon Butterfield, eminent agriculturist and Christian gentleman, was sent by the International Missionary Council to make surveys of the rural conditions in China, Japan, Korea and the Philippines, and to make recommendations to the forces of all communions operating in those areas.

His recommendations are to be found in three small books<sup>2</sup> and indications of his helpfulness are reflected in several articles herein.

In order that the members of our "mother churches" in the "sending" countries may support these findings with understanding and substantial means for following them out, the seventeen communions represented in the Missionary Education Movement voted to publish a graded series of studies, texts, course-

plans and other materials on rural missions for use by local churches during the year 1931-32. On page 7 of this supplement will be found a list of these graded materials. Brief reviews were given on pages 42 and 43 of October *WORLD CALL*.

### Recommended Use

This supplement, "The Lonely Billion," will be needed throughout the six months from January to June, 1932.

(1) As source material on our own rural foreign work to supplement the interdenominational texts—"The Rural Billion" and "Christ Comes to the Village" used either in mission study classes or groups in the Church School of Missions.

(2) As reference articles for programs of the Adult Missionary Organizations from January to June.

(3) As basis for a Men's Missionary Program either as a special program in March of the missionary society which the men give, or as a text for a men's class in the Church School of Missions.

(4) As basis of a series of map talks on "Our Rural Work Abroad" using the map—"Disciples of Christ at work Around the World." (25 cents)

(5) As a series of short talks in the Adult Department of the Sunday school.

(6) As a series of special missionary presentations in the mid-week meetings.

(7) As a basis for a series of lectures by the pastor at the Sunday evening services (preferably following the study periods of a Church School of Missions held the hour before the church service).

### Outline of Supplement

General—Our Rural Policies (for all fields) p. 3.

Japan—An evangelism that is educative and practical for reaching farmers. (p. 4.)

Paraguay—Our responsibility solely, Christian schools for farm folk yet an unmet need. (p. 5.)

Philippines—So intensely evangelistic are our brethren there, and the islands so ready because of government schools, that rural barrios can be reached if we stand by. (p. 6.)

Puerto Rico—Starving for bread as well as for things of the Spirit. (p. 7.)

Mexico—Only a beginning of a whole gospel for rural areas in a province assigned to us only. (p. 10.)

India—Needing rural religious education more than almost any other land, is being served by a progressive rural program. (p. 11.)

Africa—The story of Paul at Mondombe, in 1920 a cannibal village, shows what happens when a preacher-teacher and his family settle down for Christian rural leadership. (p. 12.)

China—Will become Christian only when her vast farm population is served. (p. 13.)

Tibet—What God has wrought (in twenty-five years) for the farm folk of Batang can never be taken away. (p. 14.)

### Poster Suggestions—

The cover page of the supplement and the inside "spread" on pages 8 and 9 are suitable for posters. The latter can be lifted out easily and used as it is. There will be other pictures with articles on rural work carried in *WORLD CALL* issues from January to June, 1932.

### For Additional Information—

Write to the Missionary Education Department, the secretary of which has planned this supplement.

### Additional Copies—

"The Lonely Billion" will be much in demand, we believe, so additional copies at 10c each or three for 25c will be available upon order. Nearly 1,100 extra copies of the India Supplement were ordered last year. Evidently our people appreciate this educational service rendered by the editors of *WORLD CALL*.

JOY F. TAYLOR.

<sup>1</sup>Findings of the Rural Life Commission—Volume VI.

<sup>2</sup>The Rural Mission of the Church in Eastern Asia. \$1.00.



# Our Policy for Rural Missions

By ALEXANDER PAUL

WITH the development of institutional work in our large centers on all our mission fields, more attention is being given to the study of and plans for a more extensive rural program. This particular phase of work, although it has not been neglected, yet because of the difficulties it presents, has not received the attention it demands. Now, however, with the growth of the churches and with a better trained ministry in the non-Christian lands, the necessity for Christianizing rural communities is gripping the conscience of the "daughter churches," and they are pushing out and taking more responsibility for this all but untouched task in some countries.

Our activities in Africa have to a large extent been in rural districts. It was necessary to teach the people in the most simple way. Living as close to nature as they do, the approach would naturally be through contact in small villages and hamlets, teaching them the rudiments of their own language and a more hygienic way of living. Now better agricultural methods are being stressed and more emphasis is being placed on the training of native workers to meet the newer demands which come from a more highly developed mode of living and a more intelligent outlook on life. To meet this new day, we shall need missionaries who have specialized in rural work and the newer approaches in this particular field.

Next to Africa, more rural work has been done in India than in any other country. India is a land of villages, and the people live off the soil. Although they have had a civilization and culture for thousands of years, yet these people live in a very primitive way; and now that Western influence is making itself felt, there is great need for better methods not only of tilling the soil, but for a higher type of living. The rising generation is breaking away from the simplicity of the fathers. A desire to become modern is urging present-day India to know more of the Western way of life, and the modern attitudes of the population of the larger cities and towns is percolating into the hinterland. Young India is no longer satisfied to live as did the fathers; and their religions, as well as their culture, no longer meets the demands of this restless age. To meet this new day, a systematic program of work must be carried on. Our "hit and miss" policy of reaching the rural population no longer suffices. Again, our missionaries must be men and women who have had training in the technique of rural evangelism here at home. No longer can a missionary or native worker be a "Jack of all trades," but must specialize in this particular type of work, if we are to meet the new day.

In the Philippine Islands, as well as in Jamaica and Puerto Rico, a good deal of rural work has been done. It has been easier in these lands to do this, because our territory has not been so expansive and we have been able to follow up the results and conserve the work done by gathering the people into Christian groups and teaching them the rudiments of Christian living. But even in these lands we find ourselves faced with the necessity of giving more time and attention to meeting the ever-increasing demands for a more modern way of living and newer methods of approach.

Our constituency in China is becoming more rural-conscious. Because of the large territory we have attempted to cover and

the shortage of workers and funds, it has been all but impossible to carry on work in any effective way in the rural districts. Now, however, since we have established churches in many towns and villages the necessity for reaching the great rural population is pressing, and our missionaries and nationals are stressing this phase of work as never before. This is especially true in the Luchowfu, Nantunghow, and Chuchow districts. The greatest incentive and help have come from the Agricultural Department of the University of Nanking. This school has worked hand in hand with our missionaries and Chinese Christians in the improvement of agricultural and gardening methods. They send out trained men to make demonstrations of the newer methods in agriculture—which enables us to get in touch with farming communities—who at times come from various districts to observe what can be done to improve crops and live stock; and who are open-minded at least to the extent of listening to the teachings of Jesus for a better way of life. Our equipment and trained workers, to say nothing of funds, are lamentably limited; but readjustments can be made which will enable us to carry on and reach this most needy class of people—who after all are the backbone of the country. Again, the need for specially trained missionaries and Christian nationals is apparent.

In Japan—where practically all can read, and which has become much more westernized than any other part of the Orient, and where the people are rapidly breaking away from the traditions of the fathers, and where the passion exists to be known as a modern nation—our greatest challenge for rural work comes. As in all other countries, so in Japan, we wanted to become established in the large cities and towns; and consequently have placed the emphasis on city work. We now realize the need of a strong rural program. The most conspicuous type of work being done is that of newspaper evangelism. A number of daily and weekly newspapers have thrown open their columns for articles on the Christian religion. Thousands of such articles are going into the homes in rural districts, and that they are being read is attested by the fact that hundreds of letters are received, asking for further instruction and inquiring where Christian literature can be obtained. To meet the need, an interdenominational committee has been formed; and several well-trained Japanese Christians are giving their full time to this work, backed by numbers of missionaries who see the benefits accruing from this particular project and who are willing to do the follow-up work. This is a most fruitful service. Other types of rural evangelism are being evolved which will enable us to do a constructive work in rural Japan.

In the Latin-American countries this form of service is more difficult. In Mexico considerable has been done; but there, as in Argentina and Paraguay, governmental restrictions in carrying on distinctive Christian activities are very rigid, and most of our work has to be done in schools. A more liberal policy on the part of these governments cannot long be delayed. In the meantime, our missionaries and nationals are making personal contacts which are helping to break down prejudice and bigotry. Rural evangelism in all our mission lands is our most pressing need, and will prove to be the most fruitful type of work.



# Facing the Challenge of Rural Japan

By K. C. HENDRICKS

THE farmers of Japan are distressed. At a recent Laymen's Conference in Akita, a Christian farmer stated that of twenty-two households in his village, nineteen were from a thousand to five or six thousand yen in debt, with almost no hope of being able to get out. Not a single family was able to give its children more than a grammar school education. The men somehow found a way to get strong drink to "drown their sorrows, and deaden themselves to their sufferings," saying that "sake" (rice-liquor) is the only thing worth trying to live for.

As for the health of the farmer, it is reported on good authority that seven or eight out of every ten country people are afflicted with some disease. The great majority of the people are weakened by the presence of intestinal and other parasites. There is little money available for medicines, and little knowledge of the rules of health, such as diet, sanitation, etc. The ventilation of farmhouses is generally very poor. For farmers the tuberculosis rate is appallingly high. The infant death rate is shocking.

Such physical distress makes naturally for spiritual depression and despair. One of our pastors was told by the people of a certain village that affairs were so bad in every way that death would be welcome. *Shinda ho ga ii* (it would be well to die).

Obviously, it would be a wonderful thing if the economic distress of the farmers could be greatly relieved by us Christian workers. Unfortunately the economic power of the church in Japan is very weak. However, the help of pastors and others in the organization and maintenance of farmers' cooperatives, etc., is a real beginning toward this form of aid. Another thing that is helping is the temperance instruction, and the or-

ganization of Abstainers Societies in villages here and there. In preaching and teaching, good health and habits are emphasized as essentials of progress.

The Farmers' Gospel Institute is coming to be a valuable thing with its courses in rural problems, instruction in side-occupations which will increase the income (as for example the use of bamboo, wood, straw, etc., in the creation of useful articles); its Bible-teaching, devotional hours, good fellowship, sports, etc. Young men go from such institutes with a new light in their eyes, eager to share with their fellow-villagers the treasures which are in Christ.

To further aid the young men who wish to attend the Gospel Institute which we shall have in Akita in February, 1932, the church people of Akita City are to be urged to purchase, at a special bazaar, the home products which these young men will bring with them from their villages when they come. Each place has its specialty of some product, whether vegetable, fruit or handicraft, and by giving prizes to the best exhibits we aim to encourage the development of ingenuity in home industry.

But our chief ministry, after all, is not economic. In time the government will have to do something very concrete for the farmer, or else have some sort of revolution on its hands. Our chief service is a spiritual one. Their keenest poverty is spiritual poverty. The principal of one of their agricultural schools told a Christian conference that very thing. He said that social reconstruction among the farmers would need the stimulation of religion and the mutual trust which springs from honesty and love.

This need we are trying to meet by an active campaign of rural evangelism, by every known means; preaching, Bible-schools, pamphlets, Scripture distribution,

newspaper and correspondence evangelism, gospel institutes, the stereopticon, the portable phonograph, circulating libraries and temperance propaganda. The young men of some of our churches are going out in deputations to bring the message of life to their country brethren. Every day sees new interest in rural evangelism on the part of pastors, missionaries and laymen. Our people are praying to God on behalf of their country neighbors, and probably this will turn out to be the most powerful instrument of all in the salvation of rural Japan.

We need a lot more people both in Japan and "at home" praying for the distressed and desperate farmers of Japan.

We need more workers and more equipment for effectively presenting the gospel message.

In order to have more workers, and more suitable ones, we need to have local training schools nearer the rural areas.

Funds are needed for stereopticon and motion-picture outfits, for additional portable phonographs and records, for bicycles, perhaps even for motorcycle, motorear, and what not. The Newspaper Evangelism requires a larger budget, so it can reach and hold its thousands and tens of thousands.

We need more funds for literature on temperance, on social hygiene, health, care of infants, child training, etc., as well as straight gospel tracts, portions of Scripture, etc.

In harmony with the movement for scientific rural rehabilitation, as advocated by Dr. Kenyon L. Butterfield, in his recent conferences in Japan, we as a Mission should be prepared to devote men and money to certain reconstruction units, in restricted areas of intensive work. We have already set apart a man (Japanese) in the Fukushima District, for that sort of thing. It will take time, and much planning, to develop such projects in effective fashion. We shall be needing such specialists, and special projects, in larger numbers, and in both of our northern districts (Akita and Fukushima) if we as a Mission are going to face the challenge of the day and rally to save the rural people, both body and soul.

The call for special projects implies that specially trained missionaries for the rural work should be available—not in great numbers, of course, but at least a family or two within the next few years. Akita District has lacked a family for the last five years. The Tsuruoka region offers ample opportunity for some fine pioneer work. Practically no other church is at work in the villages around there. When can we begin to meet the challenge of rural Japan? Churches of America, we look to you for the answer!



A sturdy congregation of rural people made possible this serviceable chapel at Omori, Japan



# Untouched Rural Paraguay

By HUGH J. WILLIAMS

THE Disciples of Christ, South America Mission, under the comity agreement of the 1916 Panama Congress, is responsible for the Christianization of the entire Republic of Paraguay. Up to now we have work only in the capital, Asunción, a city of 142,000 inhabitants.

Paraguay, in the very heart of the South American continent, has an area more than four times as great as that of Indiana. In this extension of territory equal to the states of Wisconsin, Minnesota and Iowa, live nearly one million people of mixed Spanish and Indian blood, 50,000 of whom are full-blooded Indians living in the Great Chaco district, west of the river Paraguay.

Paraguay is as essentially a grazing and agricultural country as it was when the Spanish monarchs maintained a regional capital at Asunción three and four hundred years ago. All of the chief industries are rural in nature; cattle grazing, lumbering, raising of oranges and other citrus fruits, *yerba maté*,\* tobacco, sugar cane and cotton. With the exception of two meat packing plants, a *quebracho* factory† and some saw mills, there are no important machine-using institutions. Paraguay is essentially a rural country with a rural population engaged in rural activities. In such a country it does not take a very long time to reach the saturation point for professionally trained workers: physicians, clergymen, school-teachers, engineers, etc. Yet there are not enough of truly competent professional people in any district outside of the capital city.

Mrs. Williams and I were privileged to take an extended trip through southeastern Paraguay, the most prosperous grazing agricultural region of the republic, and we found that in some towns the public schools were only to the second and third grades, and that some teachers had had only six years grammar school training themselves. Many extended areas are without the services of a physician or dentist, and in one community there was not even a visiting priest to officiate at the occasional masses. A local woman rendered such official assistance as she could in cases of christenings and funerals.

At the present time there are 2,452 teachers instructing 108,222 children in the 748 public grammar schools of the republic. Seven normal schools, one national high school and a university receive students who wish to have higher educational training. There are about twenty private schools of elementary and secondary standing. The only Protestant missionary school offering both grammar and high

school work is our Colegio Internacional at Asunción.

Fourteen years ago Mr. and Mrs. C. Manly Morton were sent by the C. W. B. M. to Asunción to study the local situation, cultivate the Asunción people and prepare to open a Christian school. The following year the school was opened with 15 students. In 13 years the enrollment has grown to 280 boys and girls attending classes and engaging in extra-curricular activities on an extensive campus equipped with as splendid school buildings as can be found anywhere in the republic.

The Colegio Internacional is exerting a splendid influence for the Christianizing of Paraguayan life in the capital city and in many parts of the republic. Of necessity about three-fourths of the student enrollment are day students from the homes in Asunción. Only 25 per cent come from outside towns and open country, living in the school dormitories. There is an urgent need for a number of grammar schools and churches to be established in outlying towns such as Concepción, Pilar, Villa Rica, Encarnación, San Juan and others. Great groups of boys and girls who live on *estancias*, (small farms) and in villages are not having anything like an adequate opportunity for training in the three R's, to say nothing of Christian character development. There is a tremendous opportunity for Christian education among adults also. Many inhabitants speak only the *Guarani* Indian dialect, although Spanish is the official language used in the schools and in all public procedure.

Paraguay is rich in natural resources awaiting further exploitation and development. The southern two-thirds of the republic is in the south-temperate zone, the northern third in the tropic zone. With the exception of some parts of the *Gran Chaco*, the country is unusually healthful because of its several chains of hills and an extensive hydrographic system. There are vast timber forests with some 100 different woods of commercial value, the most important being *quebracho*, *lapacho* and *curupai*. Extensive plains with many natural meadows make excellent grazing grounds and farm land. The products include logs and sawed lumber, live cattle and beef products, *yerba maté*, cotton, maize, tobacco, oranges and other citrus fruits, pineapples and bananas, mangoes, grapes, all kinds of vegetables and *ñanduty* lace.

India has its Sam Higginbottom, Brazil its Ben Hunnicutt, China its Edward Bliss. There is great need for a man such as these to come to Paraguay—a Christian missionary, expert in cattle raising or citrus fruits, or trained in any other scientific line that will make him a helpful advisor to Paraguayan farmers and cattlemen.



Paraguayan bread for sale by a family bread-winner

Much has been done with even crude methods, because of the wonderful native fertility of the country. The people will prosper in the degree that they can improve their animals and plants and their methods of handling for internal and export shipment.

Another tremendous undeveloped resource is the potential water power of Paraguay. The famous Guayará and other water falls offer an attractive venture for hydroelectric engineers. There is enough potential horsepower to run motors and to illuminate all of Paraguay's cities and towns with enough surplus to electrify a new railway east to connect with Brazilian lines now being extended.

But the greatest national asset—or liability—of Paraguay is the character of her citizens, particularly the youth. Here is the challenge to our brotherhood. Shall we continue to attempt meeting our responsibility of Christianizing the entire republic of Paraguay with only the one school in the capital city, or will we answer the challenge of the untouched rural areas, establishing grammar schools, churches, experimental farms, anything that will help Paraguayan youth to more abundant, Christian living?

\*Pronounced "yerba mahtay."

†*Quebracho* is the extract for tanning leather made from boiling the finely cut hard wood of the *quebracho* tree.





Lorenzo Sangoy, a Tinguian boy, graduate of our nurses' training school, and a "spirit doctor" in one of the mountain villages where Lorenzo serves

TRAVELING northward from Laoag in the Philippines the road follows the west coast along the China Sea, skirts several small villages, leads through wooded sections and farming country and finally twists and winds itself up a steep hillside until at the summit it pauses to grant a view, breath-taking in its loveliness. Far below lies a fertile valley with tiny rice fields and gardens, great clumps of feathery bamboo and wooded slopes with mountains piled up beyond, a small river meandering seaward and the China Sea sweeping inward in a graceful arc. Where a bridge spans the stream stands a little Protestant chapel, nearby a schoolhouse and three dwelling places. Other houses you will later learn are hidden among the trees. Descend the road that now curves and dips downward and find yourself in company with a group of Americans and Filipinos who went to Baruyen (for such is the name of the village) in February, 1931, to study conditions and needs. Dr. Kenyon Butterfield, widely known specialist in rural uplift and betterment, spent some weeks in the Philippines assisting in the survey of rural communities such as this one and helping organize work on improved lines to more effectively reach and give assistance to rural communities. What they found and what was planned at Baruyen is typical of all rural needs and conditions and since Baruyen is one of the churches of our communion it is of special interest to us.

In Baruyen live a group of about four hundred people whose way of life has not

# Filipino Nationals Carry On

BY EDITH EBERLE

varied greatly in a century. Very few of them have gone outside for any educational advantages and only part of the children are enrolled in the elementary school of the *barrio* (native name for these unincorporated little villages which are a part of the nearest large town) which offers only the first four grades. Very few of the people above the age of forty can read or write. For that matter many of them never see anything to read! The government makes available sanitary inspectors, health facilities, agricultural assistance and rural credit and loan but the people have been slow to avail themselves of this help. The people are farmers and own small "tennis-court farms."

The church at Baruyen, the group headed by Dr. Butterfield recommended, should become increasingly a Community-Serving Church, that is, the church that has "a policy of welding personal religion and social service into a program that seeks 'the abundant life' for both members of the church and the community as a whole." It should seek to bridge the gulf between government organizations and the rural people. It should recognize the need for adult religious education. Following out that suggestion Miss Sofia Dayoan, a college graduate, spent her vacation in Baruyen and organized these classes which met with most enthusiastic response. One group decided to meet three times a week instead of once. Volunteer teachers are caring for the work and supervision is generously given by Mr. Sofronio Campanano, supervising teacher of the public schools in the district. One hour of the class study is given to Bible study, the second hour to reading using the new method for teaching illiterates to read in a short time. An efficient Filipino pastor serves in Baruyen, and both he and the church officers are eager to carry forward this new program.

Isn't it well that just at the time grave necessity forces us to shorten our lines and withdraw most of our missionaries and missionary support from the Philippines, that we have helped launch such a practical program to help the rural church to become truly a community-serving church? The majority of our churches in the Islands are located in communities similar to Baruyen and with some guidance and financial assistance will be able to go forward in real service.

From the Manila district comes the report of Mr. and Mrs. Allan Huber who have been responsible for the evangelistic work in that area. Greater attention is being given to the rural churches and surveys are ascertaining the needs. Among these rural churches during the past year, seven Institutes and four Conferences have been held, over thirteen

hundred Leadership Training Credits issued, four thousand four hundred and forty children have been enrolled in the Daily Vacation Bible Schools, eight evangelistic campaigns have been carried on by a team of Filipino evangelists and a missionary, and numerous evangelistic meetings by home forces, women's meetings have been started, Boy Scout work is developing as fast as native leadership is available. Effort is being made in every community where we have churches to gather the illiterates into classes and teach them to read. This work includes classes for adults and also for children who are unable to attend the public schools, because of distance or overcrowded schoolrooms. People are not only learning to read but are reading the Bible as the result of these classes.

Ramon Garcia, pastor of one of the churches in the district found that the Negritos, the dwarf people of the Philippines, living in the mountain regions of his province were dying because of lack of knowledge of farming. He has gathered these nomadic people into a congregation and along with the message of Christ he plans to teach them to plow and plant.

Reports from the Vigan and Laoag districts are similar. In all our work nationals carry heavy responsibility. Vacation Bible schools are carried on by the young people who have received special training for the work. Nationals and missionaries share the teaching in Institutes and Conferences. Forward steps have been taken in the past few years in nationalizing the work we have been doing. Medical service reaches out into the rural areas as well as the teaching and preaching.

What many a missionary dreamed of doing and longed to do, Harry Fonger of Vigan did. He packed up some supplies, in September, 1930, helped adjust them to the backs of mountain carriers and started back into the mountains, a hard two-day trip east of Vigan where the pagan Tinguian tribe dwells. Other missionaries and splendid national leadership could carry on in Vigan. Mr. Fonger lives for weeks at a time in a little one-room house with a grass roof and carries on intensive work. He goes down to Vigan to visit his family and to help in the work there. Occasionally Mrs. Fonger and the young son are able to spend some time with him in Lamao, the village where he has made his home. Working with him is Lorenzo Sangoy, a Tinguian boy educated in the public schools in Vigan and trained as a nurse in our Vigan Hospital. He renders fine service among his own people. Filipino pastors and Bible women from the churches in the Vigan district have given periods of service to

(Continued on page 15.)



# Churches for Puerto Rican Farmers

By FLORENCE MILLS

OF ALL the Missions which have been working in Puerto Rico these past thirty-three years, ours has had the reputation of being the most intense and the most successful in country work. I think it might be said that our policy has been to open a preaching point in every locality where there has been found a group of people who seemed to want to have the gospel preached in their midst. Sometimes such places seem very promising for a time and then all interest dies down and the place has been left, but out of such preaching points have developed churches some of which are now our best congregations. Of our thirty congregations now listed, twenty-one are in the country and four others in small towns. The membership in these churches constitutes three-fourths of our entire membership. During 1930 two of these churches won second and third place in average attendance in Bible school, and another first place in number of baptisms.

The work in these country districts is difficult. Few of the people have any way of travel except on foot and if they had other means the almost inaccessible hill paths and rocky roads would render them useless.

Small communities are thus set off to themselves by these natural barriers so that it has been necessary to establish the work in each community although, as the crow flies, the distance from one church to another is short.

There are now eighteen pastors of our thirty churches, in most cases one pastor serving a town church and a country congregation. Of these eighteen men thirteen were country boys and began their preparation for the Christian life and toward the ministry in the Bible schools of country churches. The congregation at Upper Dajao is the church mother of three of our pastors and at least two who are pastors of Baptist churches.

The economic conditions in Puerto Rico which are always, in all parts of the island, serious, are perhaps harder on the country people. Very little luxury of any kind exists in the country and many there are for whom the bare necessities of life are very far from being sufficient. Therefore the problem of bringing the country churches to self-support is exceedingly difficult. Because of poverty there is a great deal of moving from place to place in the search for work and thus many of the members of the churches drift away and are lost.

V. C. Carpenter is the one missionary who during more than twenty-five years has given himself unreservedly to the country work in Puerto Rico, and to him more than to any other person belongs the credit for the things which have been accomplished. On foot or on horseback, under a driving rain or a burning

sun, early and late has he climbed the hills and with his genial interest in the people he has called them together in some proffered home of the community to hear for the first time the gospel in its purity. There has been no speedometer to measure the distances traveled and no one knows all the inconveniences he has met in the way, but there was never a thought of hardship if only he could come home with the report, "The people heard us gladly," even though the service was held by the dim light of a candle and the people had no seats or crude benches. His own hands have laid out the land for chapels, dug the first post holes and driven the hardest nails in the buildings which sent their gleaming lights across

\$12 a month and being increased in these years to a salary of less than \$40; Don Jose M. Torres and Don Manuel Torres, both of whom rendered valuable service as shepherds of the flocks at Barrio Nuevo and Upper Dajao as volunteer workers while earning a living for their families on the small farms which they possessed. Later these men were granted a small allowance from Mission funds. These three men have had no formal education, but their simple, humble, Christian lives have exerted such an influence over their communities that only eternity can render to each of them just rewards for hardships and sacrifices which each has endured that the name of Christ might be exalted.



Nestling among the mountains in beautiful surroundings is this Naranjita church and parsonage, serving a substantial group of Puerto Rico mountain people

from hilltop to hilltop, and never was one of these chapels finished before Mr. Carpenter had his eye on still another hill on which he hoped to put another chapel. The first buildings thus erected for the country congregations were of simple one-room frame structure and in the great cyclone of 1928 practically all were partly or fully destroyed. Within three months after that destruction, Mr. Carpenter was again on the job of reconstruction in country and in town, so that within eight months all congregations were again able to meet in houses of worship, almost all of which were more substantial than the former buildings.

Mrs. Carpenter has been a constant helper in all her husband's efforts, and a number of Puerto Ricans have served as pastors of the country churches for longer or shorter periods. Three of these should be named as those who have continued steadfastly in the work: Don Suncho Rodriguez, pastor at Anones, who has been longest in the employ of the Mission, beginning twenty years ago on a salary of

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Village farmers in India listening to an evangelist. In India there are 685,665 such villages. Out from them "at early morning goes the big parade of farmers to the tracts of land they cultivate, and back to the village it returns at night. Throughout long centuries this procession has moved, like the ebb and flow of a tide"



In such adobe houses as this, many of the families in rural Mexico live. "The central problem of Mexico continues to be the land problem, with two million agricultural workers and peasants entirely landless and other millions on the verge of want"



Rice farmers predominate among the rural people of Japan which make up over 50 per cent of the population of the nation. More and more is the attention of Christian missions being directed toward the rural areas where Farmers' Institutes are providing a blessing to the communities



Left: Batang, on the border of Tibet, is populated by rural people who depend wholly on the outlying fields for their sustenance

# Glimpses of Lonely And Where



# Some of the Billion They Live



The Bolenge, Africa, church and "God's Acre," the neighboring cemetery, form the heart of this little Christian village where wild jungle grew less than fifty years ago. With ninety per cent of the population of Central Africa not only rural but primitive, the sphere of activity on the part of Christian missions in that land is well defined



In oval: A typical home of the mountain people of Puerto Rico where 75 per cent of the population depend on tilling the land for their livelihood



Left: W. H. Fonger, missionary in the Philippine Islands, and a native of the Tinguian tribe in the mountains east of Vigan where Disciples of Christ are working



Right: A lad from the farming districts around Asunción, Paraguay, comes into the city for market day



# Our Rural Work in Mexico

By LAURENCE GRANGER

**F**ALSE pride and racial prejudice very often lead us to erroneous conclusions regarding the social ways of peoples in other lands, especially in those fields which are considered backward from our view of standards. A rapid visit to our Southern neighbor without a close study of her national heritage might easily bring us a wrong concept. Anyone visiting Mexico by way of El Paso or San Antonio, crossing the northern and central plateau region will quickly gain these first impressions of a land of desert, mesquite trees, cactus and uninviting adobe huts. One must live here awhile, visit the small *pueblos* and *ranchos* (a tiny community of farmers), which are many times located at a distance from the railroad stations, seek with love the friendship of these country people, before a new world will be revealed to him.

Coming south on the train from El Paso we begin to touch various points of our field within two days' travel. At present Fresnillo is the first stop where we have mission work. Here is located Concha Chavez, well trained in religious work, leading our Mexican women, demonstrating to all of us what God can do daily through a life that is consecrated. Her father was stoned to death; she decided to show love instead of hate and is now teaching the way of the Cross to those who destroyed her father's life.

An hour on the train from Fresnillo brings us to the ancient city of Zacatecas, once a great mining center of the Republic, a city whose fame now lies in the ruins about her hills. This is the capital city of the state and is indeed the most picturesque of all historic points on the line. There are many small towns and villages in this state and in some of them we have made certain advances. Jerez is about forty miles from the city of Zacatecas. Over a good surface road one can arrive there within two hours. Here lies a fertile agricultural region where we may do well in establishing a rural center for the points further toward the mountains. We have a small congregation here under the leadership of Antonio Medina, a young and talented preacher.

Continuing on the train and going southeastward we pass within a few hours other stations which indicate points where mission work is established—Berriozabado, Rincon de Romos and Pabellon. Of special mention is Pabellon. The famous Calles dam is only a short trip from Pabellon in the state of Aguascalientes. This dam is a huge engineering structure and within a few years will provide many thousands of electric horse power. The government is now building an agricultural experimental station near Pabellon. This place will also become an important rural center for our work.

In less than an hour we are in Aguascalientes. No mistake was made when we began to center our mission work here. The territory around Aguascalientes is large and beginning to be prosperous. It produces large quantities of wool, chile, corn, wheat, beans, and is an important cattle center. Our largest church is located here and under better prepared leadership will become our center of evangelism for our field.

Coming from San Antonio we cross another main section of our mission field. The first point of interest is Charcas. Charcas was about the first mining center



Huicholes, a tribe of Indians in the area in Mexico for which we are responsible

in the Republic. During the present crisis many families have left there to seek work in other parts of Mexico. The mine is still active however and should reestablish itself under normal conditions. The school in Charcas is to be closed but our evangelistic work will go on. Abel Charles is our Mexican minister there. He is an outstanding leader and preacher, young and with great possibilities for the future. Around Charcas are many smaller villages where there are possibilities for extended mission work.

From Charcas we go to San Luis Potosi, two hours by train. This city is the greatest in our field. Here we have a splendid school work and Internado (boys boarding school). Our church here is about self-supporting, is taking an interest in the evangelization of the surrounding territory and has actually several small preaching points. Pilar Silva is the pastor in this city. He is the most experienced man in the mission and is editor

of our field paper. A local train runs out of San Luis Potosi to Aguascalientes. On this run we have several rural mission projects. Along this route are Salinas, Estancia, El Carro, Molinos, Las Viudas and Cocio, the places where we are establishing small centers of religious work. In this field is Amada Jasso who is one of our woman country workers. Miss Jasso has done a noble work among very poor people. Her life shines out in the midst of extreme poverty and ignorance.

Our entire mission field is very large and it seems at times that we have only begun to evangelize these people. There are many phases of the work being neglected because of inadequate equipment and of untrained leadership.

Most of the small towns and villages of the country represent a mixture of two cultures, the Aztec and the Spanish. The cobblestone streets are faced by blocks of adobe-built houses. These are usually very old, with high walls, a *patio* and *corral* within. Though the rooms are shabbily furnished, the space in the patio is usually inviting to the eye with its many flowers, birds and plants. Even the poor of the village will take pride in culture of some flowers and garden plants. In these villages, the homes are very much alike. There are few furnishings, brick floors or nothing at all but the ground, little or none of decorations for the walls. In the smaller centers in the country, the *ranchos*, adobe houses may be found resembling those of the towns; but most of the homes are far more primitive. It is rare to find anything but dirt floors and unusual if any pieces of furniture are in the rooms.

The Agrarian movement in the rural sections of the country is another important factor which is bringing change and conflict. The millions who have been liberated from the slavery of hacienda life must be educated and directed into paths of moral leadership and higher living. This is a day of tremendous changes in the life of rural Mexico. This is a day of tremendous challenge for the Evangelical churches in Mexico. We must think in bigger terms if the Church of Christ is to meet adequately this clarion call to Christianize the life of rural Mexico. Only in terms of greater love and greater sacrifice are we going to be able to meet our great day. If I may be permitted to mention some of the ways we are going to go forward they are: through a better trained rural ministry, men of vision and greater initiative, a program of education in our rural centers through Institutes on Health, Socialization and Bible Training. In the midst of all the opposing forces which discourage advance and in the face of further reduced budgets we must rise to a higher level of spiritual thinking and cooperative effort.



# Indian Villages That Hint of Brighter Tomorrow

By NELLE G. ALEXANDER

**M**AHATMA GANDHI has said well that no movement can succeed in India that does not capture the village, for India is a land of innumerable villages where 90 per cent of the population is classed as rural. There are more than 5,000 of these villages and hamlets in the territory in which we are working. Do you wonder that with our present staff and income we propose to concentrate on a smaller area? Even this "smaller area" has 3,700 villages, and in each one of them is a whole community bowed under grievous burdens of poverty, ignorance, disease and sin. Surely the Master looking on these multitudes must be moved with compassion for them. It would be a long story if we were to tell you all the things we are doing in the effort to bring to the village folk of India the abundant life that is their right. We still do much itinerant evangelistic work and last year our Bible women worked in 346 villages and our men evangelists in more than a thousand. But the day is past when we tried to visit as many villages as possible in a touring season. We look to the day when the Indian church will be self-governing, self-supporting and self-propagating. That is the only sort of church that can survive in India. But a self-governing church must have trained leaders, a self-supporting church must be economically secure, and only a church filled with the Spirit of God will be self-propagating. So we are trying more and more to put on an intensive program in various centers—a program touching every phase of life.

Mr. Livengood and the Damoh evangelists are reorganizing the work of Damoh District on this basis. The program of an evangelistic family living in an out-station includes the conducting of classes for children and for adults, visiting people in their homes, regular visits to neighboring villages for preaching and lecturing, selling books, visiting and caring for the sick, being a neighbor to the whole Hindu community. One of our Damoh workers said he has learned that the evangelist is a "twenty-four hour servant." No eight-hour day in this job!

## Truly a City of Light

A little more than twenty-five years ago Mr. and Mrs. Madsen went into the forest at Pendra Road and began to clear the ground and build a mission station. In 1920 they turned over to Mr. and Mrs. Menzies a rapidly growing work with a Christian community of several hundred living in a village of their own and owning their own houses and fields. Now the Christian community at Pendra Road numbers about 500 with about 300 church

members. A few years ago Government recognized this Christian settlement as a new village with the name of Jyotipur (City of Light). The Pendra Road church employs its own pastor and an additional evangelistic worker, has a fine new parsonage and also a community house, has the most tithers of any church in our Mission and in many other ways ranks high among the rural communities of all India. How did it get that way? To be brief, we can say that the Madsens planted, the Menzies watered and God gave the increase. But how much of thought and labor and prayer went into that planting and into that watering!

## In the Market Place

It is about fourteen miles from Pendra Road to Kotmi, our very newest station, manned by our newest missionary family. Here Mr. and Mrs. Herman Reynolds and a handful of Indian workers are trying to interpret Christ to a group of more than seventy-five Gond villages. In addition to the usual program of school and dispensary and evangelistic work, Kotmi has one project not found in any other of our stations. The weekly market day is a feature of Indian village life and the market town always is the influential center of a group of villages. Mr. Madsen, who began the work at Kotmi, saw in this another glorious opportunity and he established a market place just outside the bungalow compound. Here, on mission land, are the booths and every convenience for a market and here each week come hundreds of villagers from miles around. Do not go to Kotmi on a market day if you wish to gossip with the Reynoldses. They will be busy teaching, preaching,

making contacts. And you will find the Indian staff busy with those Gond villagers and in the afternoon you probably will find the doctor and nurse from Pendra Road over at the dispensary lending a hand with the more difficult cases that have been saved up for them.

## Village Community Life Fostered

In Bilaspur District we have resident workers in a good many villages with Bilaspur, Takhatpur, Mungeli and Fosterpur as centers. Near Takhatpur is an interesting agricultural project. The village of Pendriddih is owned by the mission and the villagers hold their fields according to the laws governing village holdings in our part of India. Mr. Rioch is the *malguzar*, or head man, of the town. Some of the men own their land. The church and the Cooperative Bank help to finance the farmers. Much is done for Hindus as well as for Christians in the way of teaching better methods, the selection of seed, irrigation and so on. All these things Mr. Rioch must supervise in addition to the preaching of the gospel—no, as a part of his preaching of the gospel!

## A Promise of What Shall Be

M. J. Shah is one of our efficient Indian leaders in the evangelist field. Ten or twelve years ago he was living comfortably at Harda. There were schools for his children to attend and he enjoyed the fellowship of other educated Indian gentlemen. Then the call came to go to Fosterpur, twelve miles beyond Mungeli, and more than forty miles from the railway. There were no Christians at this new outpost and it was in the midst of

(Continued on page 15.)



Our mission schools in India are definite indications of a brighter tomorrow



# Paul, the Modern

By H. GRAY RUSSELL

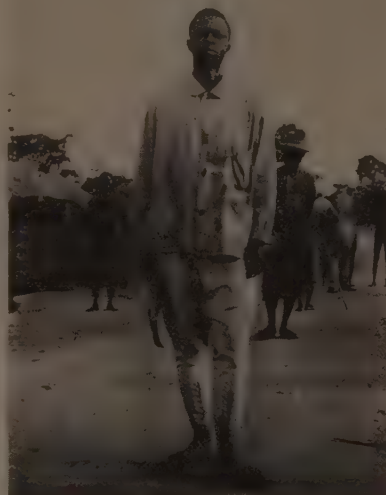
**A**BOUT forty-five years ago there was born near Monieka on the Equator in the Belgian Congo, Africa, a baby boy destined to make history. This boy sprang from one of the first families, his father being chief of one of the war tribes of this part of Africa. His family was famous for its bravery and leadership in war, and from as far back as the memory goes occupied a dominant place in the community and naturally it was expected that the boy would grow into the leadership of his tribe. He can tell strange tales of war and bloodshed in much of which he himself had a part. He remembers the time when his village killed and ate two white men and their bodyguard sent to subdue them. When a young man he worked for some time as a soldier under the trading company which occupied his territory before the state took over the responsibility of keeping order in that part of the country.

Such was the background of our trusted leader and preacher, Bokese Paul, who carries on at Mondombe, our farthest inland station. When teachers were sent to open the station at Monieka, Bokese was among those ready to listen. He was a young man at that time, experienced in war and the ways of the world, and found them signally lacking in the things that satisfy. He was ready to listen to the message and among the first to offer himself for baptism.

He was the head of a family of seven wives which gave him a high standing in the community. Before he would become a Christian he had to give up this harem and choose only one wife with whom he would live as a Christian man. In other words, from one of the richest young men in the community he became one of the poorest. He literally carried out the instructions of Christ to the rich young ruler, sold all and followed him.

One of the difficult tasks confronting Paul when he became a Christian was the choosing of a wife. He had seven but must put away six of them, choosing one with whom he would have a Christian marriage. He went about this in a very thoughtful manner. One of them was very beautiful but he did not choose her. Another was the mother of children and he also passed her by even though the bearing of children is the primary function of the African woman. He chose Balinga, saying, "She may not be the best looking or bear the most children, but she will make the best Christian." In speaking of this choice not long ago he said, "I was not mistaken; Balinga has stood by me through all these years." Paul unconsciously chose the one thing essential for the winning of the African to Christ. Without the Christian home we would be fighting a losing battle here in Congo.

When a Commission was sent by our mission to search out the High Juapa looking forward to opening a station in that far-away part of Congo, Bokese found himself with those of the advance guard. He was among those who went to open up the work in the Mondombe field in 1917. The missionaries went to live at Mondombe in 1920 and found that Bokese and his co-workers had faithfully done the ground-breaking and had prepared the way for the coming of the white workers. He supervised the clearing of the station and the planting of trees which were furnished him in advance by the mission.



Bokese Paul, pioneer evangelist to Mondombe and an outstanding Christian leader in Congo

From the day of the opening of the station at Mondombe till the present time this stalwart soldier of the cross has been on the job. There have been trying times in the growth of that work but the outstanding landmark that has been ever constant has been the personality and perseverance of Bokese Paul. There have been times when the white missionaries have had to leave Mondombe for a season because of the shortage of workers but he stood by whether there were few workers or many.

One of the heartbreaking things a missionary has to endure at times is being misunderstood by the people whom he comes to serve. Bokese has been a bulwark and companion at such times. He has more than once stood with the missionaries for some principle when it was unpopular with the nationals to so stand.

Our beginnings at Mondombe were necessarily small. Preachers had to be won

from the very heart of heathenism, trained, and sent forth to win the people, thousands of whom have not even yet heard the gospel. The importance of making the right kinds of contact in the beginning cannot be overestimated. There should be no mistake as to the motive for which we came to the field.

The mere fact that we have been able to baptize more than three thousand people in the Mondombe field since the station was opened does not begin to tell the story. Thousands of others have heard the gospel and are thinking about its implications. Those that have accepted Christ are daily proclaiming the Message and all that it means to them. They are widely scattered and are witnessing for Him wherever they may be, not only in their words but in their lives. This one does not participate in some heathen dance, and another fails to offer sacrifice to the heathen gods. Above all, they are illustrating what it means to have a home with one wife, one husband. The African life is built on the principle of polygamy. That a man should deliberately choose only one wife when he could have two, three or a hundred if he could afford to buy that many is something new in African native life.

Then, too, these Christians are growing. They are able to read and write and understand many things closed to the mind of the un-Christian man or woman. Schools are established in important centers where the people have an opportunity to gain the knowledge of the white man as well as the wisdom of God. These Christian teachers and preachers are changing the lives of countless villages throughout Central Africa. And above all things it is not just the words which they speak that is changing things out here but the lives they live are even more important.

Just what happens when a Christian family goes into a heathen community? The thing happens that Jesus said would happen. The mustard seed becomes a tree; the leaven changes the whole barrel of meal; the community is transformed. The putting on of clothes is only a part of the story; the inner man is changed as well. The whole village takes on new life; new interests are awakened, the "water of life" begins to flow out into regions beyond. That is why I said in the beginning that Bokese Paul was destined to make history. He and his co-workers have made and are continuing to make history in the Mondombe field. It is true that he alone is not responsible for the results obtained in that field; it is just as true that without him the results would not be as we see them today.

It is difficult to estimate one's worth and character in a short period of ac-

(Continued on page 15.)



# Disciples and the Rural Task in China

By O. J. GOULTER

THE rural problem has suddenly forced itself to the very forefront of all Chinese affairs, whether it be affairs of the church or affairs of the nation. This is the result of the reaction of the great nationalist movement, of the rapid progress of communist propaganda, of the modernizing of large parts of the country, all in relation to the enormous rural population.

The communist propagandists were not slow to see the strategic place that China's rural millions must occupy in Asiatic affairs of the future. Of late it would seem that for largeness of conception, and for daring and adventuresome planning, the communist international is completely outdistancing the church. While the church is thinking in tens, the communists think in terms of tens of thousands, and where the church thinks of hundreds the communists think in terms of millions.

The awakening millions of Rural China probably afford the greatest opportunity that the church faces in the whole world today. The National Christian Council for China is alive to the urgency of this problem and has just urged that all Christian organizations undertake a rapid expansion of all up-to-date rural programs. Our own China Mission of the United Christian Missionary Society faces a rather amazing situation in our part of the field. The rural population still unevangelized in our field, runs up into the millions. In fact about 90 per cent of the population in the section for which we are responsible are rural people, while only 10 per cent are in the cities. In spite of this enormous preponderance of rural folk, only about 10 per cent of the workers are serving them while 90 per cent serve the city 10 per cent. The disposition of funds is similarly distributed. This is not to say that the cities are overstaffed, in fact they are still inadequately provided for. In the past it has been the accessibility of the cities as well as their strategic location which has led to the preponderance of work done in them.

Today the situation calls for a vast increase of effort on behalf of the rural people, in fact their present accessibility and their new prominence make further neglect of them inexcusable.

A glance at what has been done for the rural areas in the past will indicate both the possibilities that lie in this work and the urgent need for a more adequate program.

## Early Rural Work in China

The early method of rural work in China was itinerating and the distribution of Christian literature. Dr. Macklin, our first missionary to China, went almost daily out from Nanking to preach the

gospel by the wayside and in the villages. As opportunity offered he took long journeys far afield preaching and teaching and healing. His name is one of those most widely known among the rural people of central China. Saw, Arnold, Hunt, Garrett, and others later spent much time in preaching and distributing literature far and near.

As a result of this itinerating, there were in the cities where our work is now situated and in a few country towns in the Chuchow field, little groups of people who became interested in the gospel. The missionary then needed to make larger stops in these places. Inquirer's classes were held, worship was conducted, men and women were baptized, chapels



Frank Garrett at Nantungchow with seed wheat, motion picture machine, charts, literature, wheat smut cure, and other equipment starting out to rural districts

were established, and the care of the churches took more and more of the missionary's time, and of the funds sent out for the work.

It was perfectly natural that the work should be given principally to those places near the missionaries' homes, as traveling has always been very difficult in this part of China. It was this persistent daily work of the missionary that led to the development of the churches that were within easy reach. Hence also there were not many churches developed in the country. In the Chuchow district where the city was small, and persistent efforts were made in the country towns, a number of churches were developed. Most of the membership even in the small towns is composed of shopkeepers rather than of farmers. Very little impression has been made on the real rural folk.

## Present-Day Rural Work

Just as Religious Education has emerged as a separate specialized department of missionary work so also Rural Work is rapidly taking its rightful place as a specialized department. The methods used for establishing the city and town churches do not reach the country people, partly because the missionary cannot be on the job day in and day out at every little rural village as he has been at the city centers, and partly because of the entirely different outlook of the country people.

Some friends still ask, "Is it not enough to simply preach the gospel as the early missionaries did?" We must remember that most of the membership in the churches already established came as a result of school and hospital work combined with preaching. Just as in private life when we seek to influence people for Christ, it is not enough to merely "talk religion"; so in our rural work it is not enough to merely pour out a Niagara of words. Merely "preaching" to the rural folk in China has precisely the same effect on them that the "pious" friend who is forever "talking religion" has on any of us. He bores and alienates us. In the rural field the gospel must be shown at work before it begins to deeply affect the lives of the people. Big hospitals and schools cannot be built in every village, but these and other needed Christian service must be adapted to village needs and taken out to the retiring country folk.

As our rural work must be genuine pioneer work we may glance at the two methods at work, the purely "preaching" method and the "rural project" method as it might be called. The former is well illustrated by the well-known type of Chinese evangelist who is long on doctrine. He goes from village to village preaching to the open-mouthed crowd of country people. They approve of his "good talk" but they never do anything about it. They cannot visualize themselves applying it to their own lives. Hence they promptly go out and offer incense to the "god of the earth" just as their forefathers have done for scores of centuries.

Another village, or even one of these very same villages which was not in the slightest moved by the preaching, hears about one of our night schools organized for teaching adults a few characters. They sent a delegation inviting us to come and start one for them. A young evangelist who has lately become interested in mass education went out and got the "Thousand Character School" under way. He used one of their own number who could read, as a teacher, and secured a little local financial support so that the total cost to the mission for running the

(Continued on page 15.)



# Not Without Witness in Tibet

By MRS. W. M. HARDY

ON ACCOUNT of the inaccessibility of the mission at Batang, its distance from the outside world, and the poor and slow means of transportation, the work has of necessity been intensive rather than extensive in character. Nevertheless its influence has permeated Tibet from north to south, and from east to west, from Derge to Yunnanfu and from Tatsienlu to Lhasa, the city of the God, which is none other than the Da Lai Lama.

In the twenty-five years that American missionaries have lived in Batang let us see what they have done for the country and people, along agricultural and industrial lines. Tibet is a closed land to foreigners, both business people and missionaries. It is the only country in the world which hasn't a missionary or an automobile. In all of its history it has been closed to the outside world, but never more so than it is today. Our mission at Batang is probably as near to the border of that country as any mission working on its borders elsewhere. This town is about three thousand miles west of Shanghai. To reach it takes from two to three months of arduous travel over high mountain passes and dangerous roads, through bandit infested country. But the valley in which it is located is a delightful place in which to live, with a mild climate, fertile fields well irrigated and intensively cultivated, where the people raise two crops: wheat and barley planted in January and harvested in July; buckwheat and millet planted in July and harvested in October. This, with a little corn grown on the unirrigated hillsides during the rainy season and a few Chinese vegetables and meat, furnished the food for the people of the valley when the missionaries came there.

There were no potatoes worthy to be called by that name, so the missionaries sent out to Tatsienlu, five hundred miles away, for seed. This had to be wrapped in cotton wool, and carried on the backs of yak over thirteen mountain passes ranging between fourteen and seventeen thousand feet in height. Miraculously it escaped freezing, was planted, yielded a bountiful crop, and now all over the valley tons of the best potatoes raised anywhere in the world are grown and the food problem is lightened. Our orphans alone eat something like five tons every winter. Tomatoes were unknown and now are plentiful, and a boon to the babies and children as no oranges grow in this locality.

From Nanking came six little strawberry plants that made the journey safely packed on a man's back over the long trail and in a year or two strawberries were as plentiful as the proverbial fleas on a dog.

The only land available to the mission

The nucleus of the church at Batang, most of whom were reared in our orphanage



was a tract containing about ten acres covered with Chinese graves, briars and stones, for which no water was available. About fifty years ago Batang was situated near this tract, but was destroyed by an earthquake which also destroyed the irrigation ditch leading to it. The missionaries opened this ditch and brought the water from the river around a high, sheer bluff by means of wooden troughs. In doing this our ten acres were watered, also many more acres of the natives. The mission furnished the capital and they furnished the labor whereby the desert was made to blossom and feed many hungry mouths.

The Tibetan people are a rural people. Outside of Lhasa there are very few even large villages. Most of the people are nomads who live in black tents and their food consists of the products of their herds of yak and sheep, with parched barley meal and buttered tea. Even the people who live in a large town like Batang cultivate the fields around it for their food which is wholly grain—barley, wheat, buckwheat, millet and a little corn. If any of these crops fail, the town is filled with hungry people and, on account of the high altitude, frost and hail often take their toll. One day, about ten years ago, Dr. Hardy read in the *Literary Digest* of a wheat that had been cultivated in Canada which needed only a short season in which to mature. We immediately decided that would be a boon to Tibet, but how to get it there, owing to uncertainty of the mails, and robbers, and poor transportation, was a question. However, we decided to try. Through a friend in South Dakota, a bushel of this wheat was sent to us from the State Agricultural College, and after a year of travel, reached us safely. This bushel was planted, and from this crop we gave to the natives seed for their fields. A few weeks ago a letter came from Mr. Duncan saying, "Your contribution of foreign wheat was fine, as it is now eagerly sought over the valley and bids fair to supersede the

other wheat. It makes better bread and 'mien' (a kind of noodle) and has a heavier yield. This wheat is the best contribution agriculturally to the people here that has been made by this mission."

No apples were grown in Tibet, so one of the missionaries sent home to Ohio for some seeds. In due time a handful of apple seeds arrived, were planted, and grew, and bore large, luscious fruit of as many varieties. Quoting again from Mr. Duncan's letter, he says, "The young apple trees are being sought by the people all over the valley, and I give them away gladly." And let us remember that with every bushel of seed wheat, and every apple tree, goes the story of Christ and of his ministry to the souls as well as the bodies of men. Tibetans coming from the interior for garden seed and medicine, carry back with them in the same saddlebag, the story of the gospel, printed in Tibetan, which will reach many where no preacher is allowed to go.

Before the mission school in Batang was established, only one woman in the town could read, and she was the wife of a Tibetan prince. Our school from the beginning has been co-educational and we have had as many girls as boys attending. Most of them have become Christians, and are now marrying and establishing homes which are cleaner and better than those of the past generation.

The boys in the school, in addition to the three "R's" in Chinese and Tibetan, have learned carpentering, cobbling, printing and some few other things connected with earning a livelihood. Others have become evangelists, medical assistants and teachers.

Truly these five and twenty years of more Abundant Life for the Tibetan border people have been more than worth while even if, for the time, missionaries must be withdrawn. The Word shall not be without witness as long as Jesus Christ lives and reigns in the hearts of some of these among whom he has been preached and lived.



## Indian Villages

(Continued from page 11.)

an illiterate and debt-ridden community. Putting aside their own personal comfort, the Shahs answered the call and their labors have been richly blessed. They now have a self-supporting church with 122 members and a total Christian community of 192 living in fourteen different villages, for the methods of work used by Mr. and Mrs. Shah have enabled most of the converts to continue to live in their own villages. The consecration of many of these new Christians rivals that of most of our American churches. Nearly all are tithers and they support two workers besides their pastor. The church is a small structure which they are fast outgrowing. No one can complain that the Fosterpur folk are being westernized and denationalized. All worshipers take off their shoes when entering the church and sit on the floor in true Indian fashion—men on one side and women on the other. Christians bring their offering not only in coin but in kind—eggs, milk, hens, grain, vegetables, etc. Indian music with Indian musical instruments help to make a truly Indian atmosphere.

### They Forget Their Differences

At Barela, ten miles from Jubbulpore, another of our Indian brethren is doing a fine piece of work. This is G. H. Singh who was in school in America a few years ago. He and Mrs. Singh have charge of our work in Barela and surrounding villages, and have been very successful in gaining the confidence of both high and low. Last winter a new church and community center was dedicated at Barela. It was gratifying to see how the Hindus and Moslems came out for this service. Several of the better class men gave subscriptions toward the cost of the building. Here, as at Fosterpur, we take off our shoes and sit on the floor when we go in to worship.

Long ago in Damoh I used to listen to the pilgrims singing as they trudged along in groups to a large religious fair held at Bandakpur every February. From all over Central India, and even from more distant places, they came chanting their long-drawn-out minors. I used to feel sure that if I could catch the song and sing it *just as they did* I could understand the heart of India. But I never quite got it; not many of us do, so we are glad of these Indian leaders—not only the Shahs and Singhs but others, too—who do understand the heart of India and who are trying to lead their countrymen into the Master's way of life.

Our educationalists are giving much thought to the needs of rural India as the new Vocational School for Girls at Pendra Road bears witness (see article by Miss Vance in June, 1930, *WORLD CALL*) and our medical folk, too, are constantly at work for the village communities. In fact there is scarcely anyone in the Mission whose work does not touch the rural problem directly or indirectly. It is the high privilege of the church in America to continue and to enlarge this work.

## Rural Work in China

(Continued from page 13.)

school for four months was about six dollars gold.

Whenever the evangelist went out to supervise the school he was received as an honored guest, and the neighbors were invited in to hear what he might have to say. He proposed that the village call a group of mission workers to come out and hold an "institute." This was done and we sent out three men to hold a four days' institute. One man is a nurse to teach hygiene and to treat the more simple ailments of the village, one was an agricultural worker who taught them a few important points about agriculture such as the correct treatment of wheat for disease, the third man is the evangelist who shows them that these simple rules of health and of scientific agriculture are really the laws of God.

As a result of such approaches the village people are from the very beginning cooperating with the mission workers in definite Christian service both for themselves and their neighbors. As progress is made clubs are planned so that definite projects can be taken up, such as the improvement of wheat and cotton, or the development of schools or village health. The people are learning to see the hand of God in every department of life.

Luchowfu, China.

## Paul, the Modern

(Continued from page 12.)

quaintance. However, time is a great help in getting proper perspective. I mentioned before that at times Paul took the unpopular side in some questions of the proper conduct of the early Christians. At such times he would seem to lose popularity with his people. Regardless of such instances his people have a very deep affection for him. This was amply illustrated not long ago when one of our missionaries was moved from Mondombe to another station. At that time Bokese planned to go home as he has been in the work at Mondombe for fourteen years and feels that it is time for him to give way to local leadership. On this occasion the church arose as one man and said, "We do not agree for Paul to leave us at this time." There was in their mind the thought that Paul would remain with them until some of their leaders return from the Congo Christian Institute at Bolenge. This to my mind is one of the finest tributes to leadership I have seen in Congo. During his years of service at Mondombe the people have come to recognize his sterling worth and turn to him naturally as the one who has been with them from the beginning.

Just think what it would mean to be in on the ground floor of a proposition like Mondombe and see it grow from nothing to more than three thousand Christians in less than fourteen years! It is not only the people that are baptized who have come to trust in his leadership but on numerous occasions he has helped settle

differences between the non-Christian peoples among whom we work. It is an interesting sight to see a group of heathen old men wearing monkey-skin caps, fetiches around their necks, spears stuck in the ground, seated out in front of Paul's house where he is helping them settle some palaver of theirs. And it would be still more interesting to listen in, if one could but understand the language they talk, catch the proverbs and the implications of the various points they make in presenting their case, hear their grunts of approval or their exclamations of surprise as the decision is for or against them. Whenever there is any difficulty in any part of the Mondombe field and the missionary is not able to make the trip to settle the trouble we naturally turn to Paul and he goes out and adjusts matters.

Bokese Paul is one of the many justifications we have for missions in this part of the world.

## Filipino Nationals

(Continued from page 6.)

the work in special meetings, daily vacation schools, Christmas celebrations and conventions, and have supported the work in every possible way. The people are given help in farming, in schools, health, sanitation—in general an all-round program of service has been offered and happily received. Many have been baptized, a church has been organized, a chapel erected and the first annual Christian convention held.

This work among the non-Christian tribes must go on. Even though the work in the lowlands is being largely turned over to the nationals, our missionary service and support of the mountain work will go forward. This has been assured both our people here at home and in the Philippines.

Mention must be made in this study of our rural service in the Philippines of the work of Harold Fey who undertook to gather material for the first course in rural sociology to be attempted in the Philippines. He has taken his students with him into the villages thus giving them "close-ups" of the needs in the rural areas and inspiring in them desire to work there rather than in the cities where the emphasis has too largely been laid. There is also the work of E. K. Higdon who was the prime mover in the Butterfield visit and surveys and has given much time to visits to rural communities, helping in plans for larger service in these inadequately touched areas.

The Filipino has his roots in "the good earth." Nine-tenths of the people of the Philippines are rural. These rural people live in 16,000 barrios scattered from the most northern point of Luzon to the southernmost tip of Mindanao. They number the lowland Christian tribes, the mountain men on their steep hillsides, the Moros and the dwarf Negritos. In ways as you have seen they are being helped, and in yet larger ways they wait for the service we must still render.



# Aims in Rural Community Development

1. The development of Christian character, Christian fellowship, and Christian service.
2. Healthy living in a healthful environment.
3. The effective cultivation of the physical resources necessary to the food supply and the sound economic development of people in villages and in the open country.
4. The improvement of family life through a knowledge of such home activities as the care of children, food, sleeping facilities, sanitation, and all that centers about the lives of women and children
5. A social attitude toward neighbors which makes possible sincere cooperation despite obstacles of religion, nationality, race, color or language.
6. The constant recreation of personality—physical, mental, and spiritual—which may be gained not only from a sound use of leisure time but from an appreciation of the beautiful, the good, and the inspiring in nature and in humanity.

*From the published report of the Jerusalem Conference, Volume VI, on 'Missions and Rural Problems'*



# WORLD CALL

TO INFORM THOSE WHO ARE INTERESTED: TO INTEREST THOSE WHO OUGHT TO BE INFORMED

Volume XIII

DECEMBER, 1931

Number 12

## CONTENTS

### Editorials—

THE SONG OF THE MONTH - - - - -	3	THE VACATION CHURCH SCHOOL IN A COMMUNITY CENTER by <i>W. D. Van Voorhis</i> - - - - -	27
WE TALK ABOUT OURSELVES - - - - -	4	THREE BABIES IN CONGO (AFRICA) by <i>Dr. Myrtle Lee Smith</i> - - -	28
A MAN AMONG MEN - - - - -	4	WE'RE HERE AT LAST (TIBET) by <i>Grace Young</i> - - -	29
KEEP YOUR EYE ON THIS - - - - -	4	A MISSIONARY MOTHER IN ARGENTINA by <i>May Yoho Ward</i> - - -	31
THE CASE FOR BENEVOLENCE by <i>C. E. Lemmon</i> - - -	5	PORTO RICAN YOUTH FACE ISLAND ISSUE by <i>C. R. Wellman</i> - - -	30
THE NEW POLICY FOR BENEVOLENT SUPPORT - - -	8	BOARD OF EDUCATION NOTES - - - - -	32
OUR BENEVOLENT HOMES (pictures) - - - - -	9	THEIR GIFT AND MINE (WORSHIP SERVICE FOR CHRISTMAS) by <i>Hazel Harker</i> - - - - -	34
THE LESSON OF MARY J. JUDSON by <i>Lela E. Taylor</i> - - -	14	STATION UCMS BROADCASTING - - - - -	35
THE ADVANCING PROGRAM IN THE FRENCH FIELD by <i>W. N. Armstrong</i> - - - - -	15	MISSIONARY SOCIETY PROGRAMS - - - - -	36
A CHRISTMAS LETTER TO THE BROTHERHOOD by <i>C. S. Medbury</i> - - - - -	17	DEVOTIONAL STUDY by <i>Lela Taylor</i> - - - - -	38
THE FIRST-BORN IN CONGO by <i>Herbert Smith</i> - - -	18	GOOD IDEAS - - - - -	38
LISTENING IN ON THE WORLD by <i>James A. Crain</i> - - -	20	ECHOES FROM EVERYWHERE - - - - -	39
MAN AMONG MEN YET MAN APART by <i>W. R. Warren</i> - - -	21	HIDDEN ANSWERS - - - - -	40
THE HEADQUARTERS' FAMILY SUFFERS A LOSS by <i>John H. Booth</i> - - - - -	22	IN MEMORIAM - - - - -	41
TOO PROUD TO BE PROUD by <i>A. D. Harmon</i> - - -	23	SPEAKING OF BOOKS - - - - -	42
FASHIONS IN MISSIONARY SOCIETIES by <i>Alda R. Teachout</i> - - -	24	WHAT, WHERE, WHEN AND HOW - - - - -	44
WOMAN'S DAY, ITS CHALLENGE by <i>Anna R. Atwater</i> - - -	25	FROM CHINA'S FLOOD AREA by <i>Cammie Gray</i> - - -	46
OUR HERITAGE, OUR RESOURCES by <i>Ora Leigh Shepherd</i> - - -	25	A NEW FEATURE IN WORLD CALL - - - - -	46
HUNGRY FOR REAL FRIENDSHIP (INDIA) by <i>Ann Mullin</i> - - -	26	DECEMBER ONE-DAY CONVENTIONS - - - - -	47
		REGRETS - - - - -	47
		MISSIONARY REGISTER - - - - -	47

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## Who's Who in This Issue

*C. E. Lemmon* is the pastor of the First Christian Church, Columbia, Missouri, and one of the speakers at the Wichita Convention where he gave in substance the message presented in this issue. *A. D. Harmon* has been connected with our brotherhood enterprises in various capacities—as college president, as pastor, and, more recently as field representative with the Pension Fund. *Miss Lela Taylor* is secretary in the foreign department of the United Society and a vice-president of the board of trustees of the Christian Woman's Board of Missions. *James A. Crain* is secretary of the Board of Temperance and Social Welfare. *Charles S. Medbury* is president of the International Convention and pastor of the University Christian Church, Des Moines, Iowa. *W. N. Armstrong* is superintendent of the work among the French in Louisiana. *John H. Booth* is secretary in the department of church erection of the United Society. *W. E. Warren* is executive vice-president of the Pension Fund. *Herbert Smith* is a missionary of Disciples of Christ in Africa. *Anna R. Atwater* was a leader of many years of our women's work and served as vice-president of the United Society until her retirement six years ago. *Alda R. Teachout* is head of the women's organizations department of the United Society and *Ora L. Shepherd* is a secretary in that department.



# The First Page

OUR cover is a scene at the Cleveland Christian Home—a graphic portrayal of what is actually happening at our benevolent homes. Children are knocking at our doors and helpless old people are waiting for admission. Whether they will be cared for or not, depends on you and me. Think it over.

WITH this issue we present our Christmas bonus—a sixteen-page supplement on rural mission work around the world, the topic which will be studied in our churches this winter. The supplement is the inspiration of the workers in the missionary education department of the United Christian Missionary Society with whom WORLD CALL joined hands last year in the presentation of a similar piece of material. To work with Joy Taylor, head of that department, is a genuine inspiration and if we show symptoms of an educational complex, our state is merely evidence of our proximity to that lady. A copy of the supplement goes to each subscriber with this issue. Additional copies may be had for ten cents apiece.

DID you know that one of our church colleges is accepting farm produce as a payment for tuition, that another has a variety of jobs available for self-help students ranging from that of a steeple-jack on down, that another became a "college on wheels" the past summer? A variety of these remarkable human-interest stories that are happening on our college campuses will feature the January number, which deals with the theme of Christian College Education. Start the New Year right by having *your own* copy of WORLD CALL coming to you each month. And as for Christmas gifts for friends—well, can you think of anything that could bring more satisfaction all through the year? Think that over, too.

THE voice of the prophet was given C. E. Lemmon when he worded his utterance pertaining to the organizational support of our benevolent homes. (See page 5.) His plea for an arrangement whereby our homes could be "inherent expressions of local life and resident pride while remaining national institutions drawing their policies and relating their life to the national-wide interest of benevolent" is practically the arrangement which goes into effect January 1 regarding six of these institutions (see page 8). It is undoubtedly a constructive step and a practical solution to the problem of harmonizing local and national interests.

WOMAN'S DAY, the first Sunday in December, is the occasion on which our churches recognize the contribution our women have made across the years to the building up of our missionary program. As a stimulating tonic for the observance of the day, we are happy to present the three brief messages which appear on page 24, one from our beloved Anna R. Atwater, for so many years a leader of our women's work, and the others from the two capable women who are leading the national work of our women's organizations today.

COMING—in the January number: A new page of helps for leaders of children's groups. Truly, 'tis an ill wind that blows nobody any good, and our readers gain this helpful feature through the necessity to discontinue the children's magazine, *King's Builders*, which was one of the readjustments incident to the reduction of the United Society's budget. Other material formerly carried in *King's Builders* will now be carried in *Junior World*.

WORLD CALL is happy to add this new feature to the growing list of services it is rendering its readers. Adult leaders of children who will use the page will receive the benefit of not only its columns but of the wealth of other material in the magazine to which they will thus have access.

IT IS not too late to get that drawing in for the January Cover Contest! Because of unforeseen circumstances, the contest will be kept open until November 28 instead of closing on November 20 as previously announced.

For the past two years, WORLD CALL has held such a contest for its November issue. This year it is for the January number which issue gives major emphasis to our church colleges and the work of our Board of Education. The contest is open to all artists, amateurs or professionals, in or out of the brotherhood, who may be interested in sending us their interpretation of the theme of the January number—Christian College Education.

All submitted work will be judged by a committee of three qualified persons on (1) application of theme, (2) artistic merit, (3) originality. An award of \$25 will be given the winner and recognition made in connection with the use of the cover on the January number.

The following rules govern the contest:

All submitted work must be original.  
It must be on cardboard stock.

It must be 12 inches deep by 9 inches wide.

It must be in two colors.

It must have worked into it the title of the magazine—WORLD CALL; the date—January, 1932; and the price—15 cents.

It must illustrate some phase of or interpret the meaning of Christian College Education.

It must be in the WORLD CALL Office, Missions Building, Indianapolis, Indiana, not later than November 28, 1931. The judges reserve the right to withhold the award if no submitted work is found acceptable.



# WORLD CALL

VOLUME XIII

DECEMBER, 1931

NUMBER 12

## The Song of the Month

EVERYBODY knows what it is; it is a melody born out of Bethlehem. The particular words and tune do not matter. But the Song of the Month is a Christmas song, and it is about the Infant Jesus, the Savior of the world, whose birth marked the advent of a new order.

Well, let us sing it out strong. We will need lusty voices and clear tones to convince the world that the new order he established is working today. The market places of the world are in chaos. We are dismayed and bewildered. But there is going on in the spiritual recesses of our souls an even greater revolution. It is fearful to some of us; it is puzzling to many of us; but to all of us it is a daring challenge. And the Christmas song is its rallying cry!

Religion is breaking the bonds of its organized forms. It is re-finding Jesus. It is bursting forth with a new song of his freedom and his love and his service to humanity. Dogma and creed are being dethroned. It is a revolution akin in its significance only to that which followed the actual birth of Jesus two thousand years ago. Yes, for two thousand years we have had the message he came to give us. And we have "cradled it in custom, we have primed it with our preaching, we have soaked it with convention through and through; we have put it in a show case, it's a credit to our teaching, but can't you hear the world, it's calling *Him?*"

Business leaders have been puzzled over the economic situation. Now one of the foremost industrialists of all times, Henry Ford, comes forth with the statement that the depression will be broken when three things occur: When people cease to believe that something can be obtained for nothing; when people get back their self-dependence; and when the public understanding is capable of seeing that the profit of life is life and not money.

When business leaders are reading into material problems such spiritual values, it is evident that something is happening to the souls of men which our eyes cannot see and our ears cannot hear. The spirit of Jesus is abroad.

During the days of violence following the French Revolution a Mohammedan prince stood before a broken and overthrown statue of Christ and cried, "Your day is gone!" Years afterward Thomas Carlyle visited the same spot, his heart aflame with the dawning of the brotherhood of man. Standing before the restored statue, with hat in hand, he said reverently, "Your day has not yet come!"

The revolution that is going on today is shaking to the foundations our conventional religious structures. There is violence being done to our traditional thinking. There are upheavals and storms and earthquakes in the realm of our spiritual perceptions. And when it is over, looking about at the débris and chaos of our shattered creeds and dogmas, many will cry aloud, "His day is done!" But wiser hearts will know that his day, at last, is coming.



## We Talk About Ourselves

OUR inspiration is an imposing stack of vari-colored sheets, all shapes, all sizes, all thicknesses! They are on the desk at our elbow as we write, a gay spot of color on this drab November afternoon. They compose the material to be released in a few days for WORLD CALL Week—the second week in January.

There are offered two suggested schedules for the week (one is blue and one a merry yellow). They differ principally in the arrangement of the events for the week and either can be altered and adapted to meet local conditions. Both emphasize the importance of a sermon by the pastor on Sunday morning, January 10, suggesting as his theme "White hyacinths to feed men's souls," from the quotation "If I had two loaves of bread I would sell one and buy white hyacinths to feed my soul."

The new WORLD CALL play this year is unusually splendid. It is entitled "I Heard Him Call" and can be produced with very little trouble and time by the average church, although the results of its inspiring portrayal would justify any effort. There is also available the comedy skit "Mirandy's Ghost" produced at the WORLD CALL luncheon at the Wichita Convention. In addition, there are available copies of the WORLD CALL "extra" which featured the surprise "fight" at the Wichita Convention luncheon.

An unusual feature for use at the church night dinner of WORLD CALL Week is a series of nine "stunts" built around various phases of the magazine. They comprise such a variety of items as a missionary story, a WORLD CALL chorus, living pictures, readings, impersonations, tableaux and dialogues. All of them are given in full and plans for their presentation explained in detail in the packet of material.

To churches which have never enjoyed the observance of a WORLD CALL Week or benefited from its results, we commend this material most heartily. The celebration of the week in itself affords unusual opportunity for fellowship but its greater value is in the foundations it lays for an inspired and informed congregation.

## Keep Your Eye on This

LAST month a group of people sailed from New York for Bombay, India. From there they will proceed to China and thence to Japan. The group is composed of thirteen business men who are tremendously concerned over the future of the foreign missionary cause. There is not a mission board secretary or official among them. They call themselves the Laymen's Foreign Missions Inquiry, and their purpose is to appraise, objectively, the activities of

foreign missions in India, China and Japan, to observe the effect of missions on the life of the peoples in the Orient, and to work out a practical missionary program for today. In view of the eminent persons composing the group and the thoroughness with which the Inquiry is being pursued, the results, when completed and published, are expected to afford the laymen of the country a basis for deciding intelligently upon their personal relationship and responsibility to the missionary enterprise generally.

Keep your eye on this group. Its findings will undoubtedly reverberate in every mission board office in the world.

## The Minister, a Man Apart

THE Disciples of Christ have steadfastly refused to create or to recognize a clerical order. We have insisted on the priesthood of all believers. Our ministers have refused to wear distinctive clothes and most of them have felt antipathy against being called reverend. Even where this title is tolerated it is considered to have no more significance than a street number.

Realizing this attitude on the part of our people, the article on page 21 by W. R. Warren carries a special significance. The minister is a man among men and yet his distinctions are manifold.

Like Protestant ministers in general from the beginning of the Reformation our ministers have married and reared families, and endeavored to lead normal lives among their people. Their homes have ranked next to their pulpits as godly influences, their children have grown up under the double discipline of self-denial and Christian nurture to fill places of responsibility in our civilization far out of proportion to their numbers. This is one item in the records that shows the minister to be a man apart.

Occasionally during the progress of the Pension movement someone has suggested that "the minister ought to look after himself like anyone else." One does not have to think long or look far before he realizes the sheer impossibility of such a thing. For instance, a man who has a disposition to look out first for himself, if he also has brains enough to occupy the pulpit of any church, knows that the ministry is the last occupation that he should undertake. Right here common sense and Scripture agree. According to the New Testament the ministry is not a profession but a divine calling. Anything paid the minister by the people whom he serves is not compensation for his work but merely a living, provided in order that he may do the work to which his life is consecrated, and which he would gladly do without charge if it were possible for him or wholesome for the church.



# The Case for Benevolence

By C. E. LEMMON

OUR work of benevolence can be examined from two points of view. We can detail its concrete facts and we can analyze its larger implication. The basic facts are impressively shown in the annual reports. During the last forty years our brotherhood has built up twelve institutions which have been well distributed throughout the commonwealth. Six of these minister to children, providing homes for more than half a thousand. Six minister to old people of our churches with a family of over two hundred. This work has called out the generosity of our people for more than four decades in an increasing measure of annual support. Until during the last year a budget of nearly three hundred thousand dollars was provided. It has also expressed itself in property values of more than two and one-half million dollars. Probably there is no cause among us so surely solvent as this of benevolence.

The quality of the work done in these twelve homes has of course varied. All of it has been good, much of it excellent, and some of it so outstanding as to win universal praise. On the whole we would not be unwilling to compare it with similar work of such scope and variety conducted by any other communion in the nation. These basic facts of benevolence are impressive and persuasive. To those whose vision is limited only by the facts there is plenty to see and much to convince.

But these basic facts upon which this cause rests is merely the beginning of an argument for benevolence. There are the implications that grow out of these facts that constitute its most persuasive apology.

## I

One of the real problems of the Disciples of Christ is that of organization. The pressure in America upon institutional life is simply terrific. Banks, mercantile establishments, schools, social agencies are protecting themselves against this pressure by consolidations, amalgamations, and a general tightening of organizational lines. Where they fail to do this, they are finding themselves in ruin. When this period of unusual depression is past it will likely be found that those organizations in American life which are the most solid and cohesive will be the ones remaining strong and steadfast. This will be as true of the religious communions as it is of any other force that expresses itself through institutions. The churches best organized are most likely to withstand the pressure of these difficult years of social break-up and change.

For some reason or other we have not been able as

a people to compose the differences in viewpoint between local and national interests. Our doctrine of congregational independence has so often caused local autonomy to defeat our world-wide cause. This pride of locality against national organizations has naturally made it necessary for our national boards to ignore the small units of our organized work in their promotion. Unless there is some method of hooking up local pride to national interests and get national interests to feel a sense of unity and fellowship in the whole task of our brotherhood, we will lumber along into defeat. For be it assured that in a social order such as we find ourselves in today, weakness in organization is just as dire in its consequences as mistakes in theology.

It appears that our people have most nearly achieved the result of harmonizing local and national interests in the organizing of our benevolent work. Ours is the only communion in which the benevolent institutions are grouped on a national basis. Other religious bodies have reserved the benevolent work for purely local, state, or regional initiative. They have no nation-wide plan of benevolence. With us we have had the advantage of a national board giving general direction to administrative policies and have at the same time preserved the local loyalties and initiative by bringing back to the various regions responsibility for funding and management of the particular institution.

Thus our California home for example, with its mission architecture and its local support and interested and friendly constituency, seems to be an inherent expression of California life and resident pride, while at the same time it is a national institution drawing its policies and relating its life to the national-wide interests of benevolence. It is here in this benevolent work that we have most nearly achieved the right relationship in organization—a national consciousness feeding a local interest and enthusiasm, or if one wishes to reverse it, independency of spirit organized and focused into a national passion.

## II

THIS work of benevolence, in the second place, teaches us a lesson in philanthropy. The great Roman Catholic Church has demonstrated one fact conclusively, and that is, that strong institutions cannot be founded on dimes and nickles but must get their basic start in the large increments of big philanthropic gifts and from estates and wills. Repeatedly

one reads of the death of prominent Catholics and rarely does one fail to notice the sums bequeathed to churches and institutions of that faith. Those who have charge of trust departments of great banks are unanimous in saying that the Catholic layman of means almost invariably provides for the institutions of the church in his will. On the other hand the Protestant men of wealth are not so sure to do this and, for the Disciples of Christ, this practice has been the rare exception of some particularly philanthropic spirit.

There is something about the simple, human, bread-and-butter call of benevolence that appeals to the men of wealth of our brotherhood. Many a well-to-do churchman meets with coldness the interpretations of other causes equally worthy but will listen first of all to this appeal for the helpless children and indigent old people of the brotherhood. Our benevolent cause has doubtless been the recipient of more bequests—small though many of them have been—than any other of the boards or institutions of our fellowship. This appeal for benevolence has served to interest philanthropic men in our world-wide missionary enterprise and has led to a more generous giving and a more widely distributed philanthropy.

One could cite as an outstanding example of the influence of benevolence upon the larger philanthropic attitude toward the brotherhood the contributions of the late Robert H. Stockton of St. Louis. When Mr. Stockton died he left an estate of more than two million dollars almost entirely to our brotherhood work. Eight hundred thousand dollars went to Culver-Stockton College; four hundred thousand dollars went to Ministerial Relief, without which it would have been difficult to have inaugurated the Pension Movement; four hundred thousand dollars went to Church Extension; and four hundred thousand dollars went to his first love, the Christian Orphans' Home of St. Louis. His true interest was in our Orphans' Home. He gave to education, church extension, and ministerial relief out of an interest in the brotherhood which was created by his passion for the Orphans' Home. It was this very human cause of benevolence that introduced to his mind the thought of a larger philanthropy. Because he was interested in benevolence he developed an interest in other things. It was the cause that introduced him to the wider interests of the brotherhood. I cite this particular instance because I believe it to be but one instance among many, and that one of the great indirect advantages of our benevolent work is that it has the basic human appeal that intrigues the interest of men and women and holds that interest long enough for them to get the larger vision of the Kingdom enterprise—first giving to benevolence, then giving to missions, education, and the ministry.

### III

**B**ENEVOLENCE in the third place may teach us a lesson in social Christianity. The most emphatic movement in the modern church has been the emphasis on the social gospel. A long line of notable interpreters have helped us see that Christianity applied in terms of pure individualism cannot endure in an industrial civilization. A worthy line of prophets—Riis, Rousenbush, Strong, Ward and Jane Addams—have helped us to feel and see the plight of the "other half." These great leaders of modern Christianity have joined in permanent wedlock the thought of faith to works. The social gospel has become so commonplace as a Christian emphasis that we have almost discarded the term in its general acceptance.

It is a sound principle of education, I take it, that people best learn by doing. A good teacher is one who has imagination enough to use the project method. Our children today not only study poetry but write it; not only look at pictures but draw them; not only study citizenship but develop as a project the self-government of the school with officials, constitutions and elections. The objective project is put forth as the best teacher of the subjective truth.

These twelve homes constitute a project in the concrete application of social Christianity. Scattered as they are throughout the nation, each one calling upon its own constituency for support, they are constant object lessons of the great social disparities of our modern civilization. These twelve local boards are meeting regularly to discuss this ministry of social amelioration and each board is a class in social Christianity. Our ministers are required to interpret this ministry of mercy, the men and women of the church are brought into its fellowship through offerings and gifts, and all are thus made to realize the great undertow of social need.

### IV

**I**N THE fourth place, this noble work teaches us a lesson in spiritual insight. Every institution of religion, every symbol of religious art, every ordinance of the church, even the words and phrases of our religious language, are but outward and visible expressions of some inner spiritual truth. Without these symbols it would be difficult for human nature to keep attentive to the things of the spirit. We need Christian baptism to bring our physical senses to a realization of the meaning of redemption; we need the Lord's supper to keep our minds focussed upon the great gift of God in Jesus Christ; we need our sanctuaries of worship beautiful and impressive to help us keep in mind the beauty and majesty of the divine; and we need benevolence so that we may not forget that our religion is born of one who had "compassion on the multitudes."

If the Christian religion loses its sense of compassion then it has lost its one distinctive quality of life.



Christianity is not supreme in the realm of theology, for Albert Sweitzer has pointed out that there are other religions based upon a better logic than ours. Christianity is not supreme in the realm of institutionalism for we can constantly observe other institutions more excellent than ours. Christianity has a high morality but there are other philosophies that call men to noble and austere living. The supreme measure of our religion, the final apology for the Christian system, the last argument of the Christian God, the very apotheosis of our Christian redemption, is in this spirit of compassion. Without it our religion is but a sad and bitter mockery, an empty husk of deception and deceit but with it our holy faith has the stamp of truth and the persuasiveness of a divine evangel. If this modest work of benevolence tends to keep burning upon the altar the fires of compassion, it is thence thrice justified.

There are times when every minister is proud of his communion. Twice in my life have I been very proud of our church. When not much more than a boy I went to work in a small Nebraska town. I found in the Christian Church a friendly welcome from an elder of the congregation. He was a kindly, wholesome man. His prayers at the communion table were very influential—perhaps more influential upon my life than the sermons from the pulpit. When an offering was taken I remember that he was first to

give a hundred dollars. "He was a good man and full of the holy spirit and power."

Ten years later I was myself a minister and went to a larger city to find this same man a member of my church, but he had greatly changed. Sharpers had cheated him out of his fortune and he was poor. Paralysis had partially stricken him so that he was very feeble. He was living with a sister. When that sister died this fine man was left alone, poor, feeble, homeless. There was nothing to do but call the church to pay its debt of compassion. An application was made to our department of benevolence. The action was prompt, affirmative, effective. In less than three weeks this man was enjoying the fellowship and comfort of our home at Walla Walla, Washington. When he died two years later the matron sent a letter that he had written upon the approach of death. I was proud of our church.

A few years later I found myself as a pastor in a great city. A broken and anxious man came to see me one day. His wife had died the week previously and left him with two little children. He had no relatives and no one to care for his little ones. To add to the calamity, the firm for which he was working was sending him to another city. He was compelled to leave and that immediately. I took the matter up with our institution of benevolence. They acted promptly, affirmatively, effectively. Once again I was proud of the church.

## One Christmas Eve

One Christmas Eve, as dusk came down  
Upon the supper-getting town,  
The Christ Child played all silently  
In Joseph's shop in Galilee.  
The air was spicy with the smell  
Of woods a carpenter loves well.  
The floor was strewn with shavings white  
And wood chips for a child's delight,  
While, green its branches, graceful, tall,  
One fir tree stood against the wall.

Good Joseph, pounding, humming, glad,  
Paid little heed unto the Lad  
Until he heard a low voice say,  
"See, father, what I've made today!"  
The carpenter turned round and saw  
A wooden cross upon the straw,  
And near the cross, the green-branched tree,  
Its boughs adorned full childishly  
With wood-curls, fruits and many a toy.

"Now, father, tell me," begged the Boy,  
"What things these are that I have made?"  
And Joseph answered, half afraid,  
"That is a tree of Birthday Love.  
I'll carve for it a winged dove!"

"This, also, I have made of wood!"  
Christ touched the cross—"Is not this good?"  
The man caressed the wondering Child,  
And said in tones, love-hushed and mild,  
"Come, Jesu, I shall take that tree  
Where Mary and Your friends may see.  
And You will bear that wood to make  
A hearthfire for Your Birthday's sake!"

"Then this is nothing, after all?"—  
The Boy took up the cross—"It's tall  
And it has arms. It's broad as I!"

Good Joseph answered, "Bye and bye,  
It will be flame, and through the night  
" 'Twill flood Your Birthday Tree with light!"

—VIOLET AILEYN STOREY in the *New York Times*.

# A New Policy for Benevolent Support

## Six Homes Will Look to Local Areas for Maintenance

**I**N MAKING adjustments in the United Christian Missionary Society budgets because of the deficiency in offerings, it was found necessary to ask the department of benevolence to save \$40,000. After careful consideration the plan for accomplishing this is to place six homes on an area-supported basis. By this procedure the Society budget would be relieved to the extent of \$40,000 and the people would be given the opportunity in each local area to support the home of that section.

### Area-Supported Homes

The Juliette Fowler Homes at Dallas and the Child Saving Institute at Omaha are already on a similar basis. The change in policy would then affect the California Christian Home, the Christian Orphans' Home at St. Louis, and the Christian Home for the Aged at Jacksonville, Illinois. These homes will not share in the offerings made to the United Society but will still remain as members of the family of homes of the department of benevolence of the Society. These homes will be known as area-supported homes. With the aid of the Society they will undertake to secure \$150,000 annually for their support.

### Homes Sharing in Offerings of the Society

The other six homes—Cleveland Christian Home, Cleveland, Ohio, Colorado Christian Home, Denver, Southern Christian Home, Atlanta, Northwestern Christian Home, Walla Walla, the Emily E. Flinn Home, Marion, Indiana, and the Florida Christian Home, Jacksonville, Florida—will continue to share in the offerings made to the United Society for a portion of their support and in addition they will secure other funds totaling about \$59,000 according to the policy.

### The New Policy

The new policy affecting the homes just placed on an area-supported basis has been approved by the United Society, the National Benevolent Association and the local boards of the homes. The following promotional items have been agreed upon:

1. That the present agreement with the promotional division be continued with the modification suggested in the following. (The present understanding being that in the solicitation of special offerings no solicitation shall be made among churches, Bible schools, women's missionary organizations and other church auxiliaries, except as especially agreed to.)

2. That the area-supported homes are to have the privilege of approaching churches having either old people or children in the homes.

(It is understood that gifts from such churches are to be in addition to their regular gifts to the United Society.)

3. That offerings sent directly to one of these homes from any source should be retained by the home as they are at present. Any funds sent to the United Society designated for one of these homes will be forwarded to the said home.

4. In order that the Christmas offering made by the Bible schools in these areas may be shared with these homes the following agreement has been reached:

A—That the Christmas offering up to the amount of the Christmas offering of 1930 be considered as supporting these homes through the benevolent budget of the Society for the current year 1931.

B—That any increase in the Christmas offering of 1931 over the amount of this offering for 1930, apply on the support of these homes for 1932. This principle will apply in any increase of the offering from its designated area.

C—That the Christmas offering from the respective areas for 1931 be returned to the home in the area.

D—Inasmuch as the Christmas offerings for 1930 and previous years have supported these homes through the regular guaranteed budget of the department, it is understood that as they now move to self-support, there will be subtracted from the guaranteed budget of the department of benevolence a year hence an amount equal to this Christmas offering for 1930, since the homes are to benefit to this extent through the direct use of the income from the Christmas appeal.

5. It is understood that some continued income must be solicited for the general fund of the United Society through a benevolent appeal to all the churches in order that the general functions of the department of benevolence and the total work of benevolence may be adequately supported.

It is hoped that, in setting up the modified plan for financing the benevolent homes, the request that the department of benevolence save \$40,000 to the United Society in the coming year may be realized and at the same time the brotherhood will see to it that the homes receive adequate support.

Let it be further understood that in setting forth the above-named plans of procedure there is no thought of dictating to anyone how offerings shall be made. Designations will be respected and the funds contributed used for such home or homes and for such purposes as the donor may direct, and there will be no leveling up in the area-supported homes, or in others when the designations are above the budgets.







## Our Benevolent Homes

Each a "sanctuary,  
wrought out of desire,  
built into memory,  
where kindred bonds  
unite the family in  
sharing labors, leisure,  
joy and sorrow."



## Our Homes for the Aged Offer Interesting Scenes



Above: The two oldest guests in the Florida Christian Home at Jacksonville. Left, Mrs. Sothard, ninety-one, and right, Mrs. Blakeley, ninety-six.

Left: Healthy refreshment at Jacksonville, Illinois, Home.



The beautiful California Christian Home at San Gabriel is a monument to the heart of compassion of Disciples of Christ.





The family group of several years ago at the comfortable Emily E. Flinn Home at Marion, Indiana.

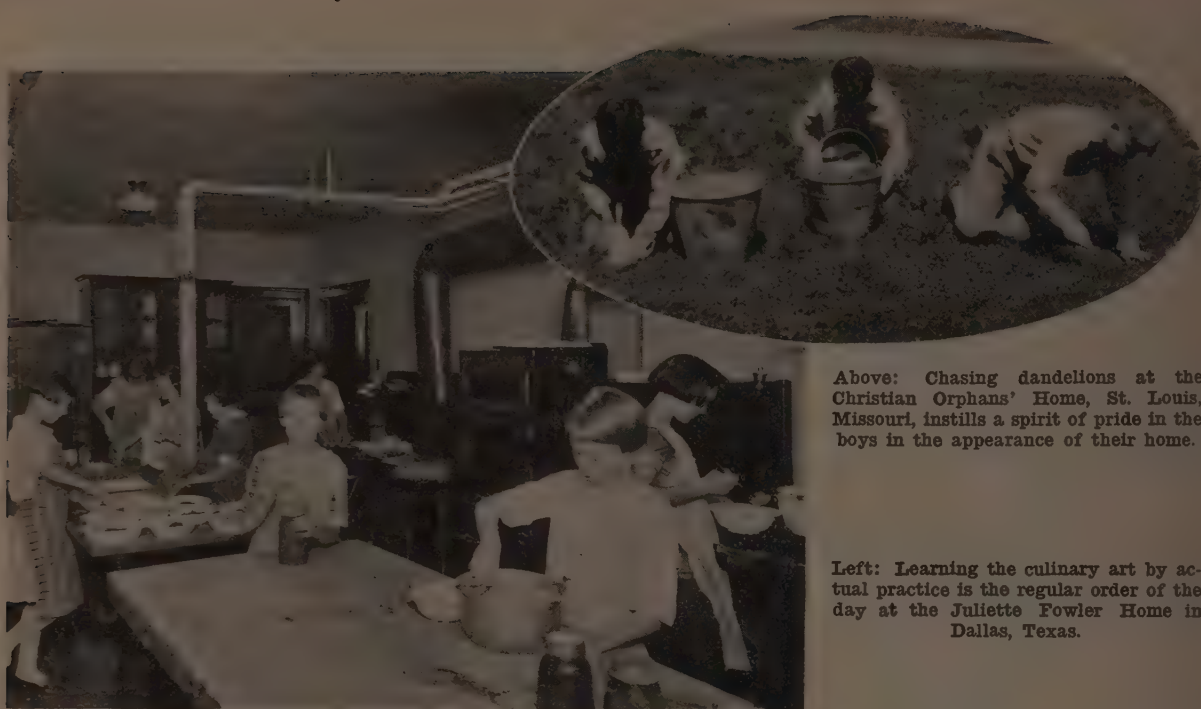
In our ministry of mercy to the aged the brotherhood of Disciples of Christ last year cared for 249 guests in our six homes scattered at convenient points across the country. Lack of adequate funds and space kept many more waiting at the doors. During the year there were thirty-two deaths in the homes, six withdrawals and four were transferred to state hospitals.



Above: Comfort and security are theirs, safe in the church's care, at the Northwestern Christian Home, Walla Walla, Washington.



Left: Rest at the end of the road is found by these two friends at the Florida Christian Home, Jacksonville.



Above: Chasing dandelions at the Christian Orphans' Home, St. Louis, Missouri, instills a spirit of pride in the boys in the appearance of their home.

Left: Learning the culinary art by actual practice is the regular order of the day at the Juliette Fowler Home in Dallas, Texas.

## Glimpses Into Our Homes for Children



Fun and good fellowship abound in the spacious family living-room at the Colorado Christian Home, Denver.





Basking in the sunlight of the church's care at the Omaha Child Saving Institute, Omaha, Nebraska.

During the past year a total of 826 children were served in our six homes for children in various parts of the country. In addition, over 500 children were served by referring them to other agencies, and fifty-two mothers in need were aided by employment in the homes. - At present there are 514 children in the homes.



Above: Hunger for love as well as for food is satisfied at the Cleveland Christian Home, Ohio.



Left: The junglegym at the Southern Christian Home, Atlanta, Georgia, makes for sturdy bodies and steady balance.

# The Lesson of Mary J. Judson

By LELA E. TAYLOR

"IT IS sweet to have done the things worth while, now that it is toward evening." This is one of the cherished sentences from a recent letter of Mary J. Judson, for twenty-four years national treasurer of the Christian Woman's Board of Missions, who slipped away from us on October 17, and who was laid to rest on the following Wednesday in the old family cemetery south of Aurora, Ohio. Her passing makes crystal clear the lesson of her life. All through the eighty-five years she spent on this earth runs the same threads—good cheer, deep devotion, singleness of purpose for the spread of the gospel and, dominating all else, an abiding sense of stewardship.

Miss Judson was one of the most helpful friends I ever had. When I came to the work of the Christian Woman's Board of Missions a little more than eleven years ago (it was just prior to the time that the national officers moved to St. Louis), I remained for the first year as Dean of Residence in the College of Missions; and at that time Miss Judson was spending hours every day in the little office of the Christian Woman's Board of Missions in the Missions Building, reading over old letters and making record of the work of the years past. I talked with her every day, as she lived over again the story of those early days of our missionary work.

What a rare combination she was, of wit and humor, common sense and spirituality. As we stood by her grave in the little Ohio cemetery, a man who had known her throughout his entire life spoke of the way he and his brother had revered her from early boyhood as one of God's saints. And in the next breath he was telling of some of the clever things she had done and said—making it impossible for anyone to think of her going, except as her triumphal entrance into the heavenly Home.

Another of those friends of early days, who with his wife called on her last summer after an extended journey, spoke of having received a letter from her on the return home, speaking with appreciation of the visit and of her delight in the lovely vacation which the friends had had, but closing with the very characteristic statement that she hoped they had not spent everything on themselves, but that they had a goodly share left for the Lord when they got home.

At the prayer meeting service in her beloved Central Christian Church of Indianapolis, just two days before her death, in recounting her long illness last winter at Miami, Florida, and urging upon the people—as she always did—a right stewardship, Miss Judson spoke with regret of the amount of money which she had had to spend to keep her physical body in re-

pair. And she said in a light-hearted way that she had had to do it in order to keep herself out of heaven.

In writing of her, Mrs. Anna R. Atwater says: "In passing that Great Divide we feel that so far as her spirit is concerned there is little change. How much at home she must be; with her heaven commenced ere the world was past. To her, the hills of Zion were very real. They yielded, as the old hymn has it, a thousand sacred sweets before she reached the shining shore or walked the golden streets. Spurgeon said of Gladstone that he lived ever in the king's palace and saw much of his face. Do you not think it just as true of Miss Judson? Her marvelous memory of Scripture gave her songs in the night as well as in the day. Personal experience in prayer and meditation gave her an unusual sense of the presence of God. Oh, she is perfectly at home in the many mansions, for they are her Father's house. Did we ever have in our midst a person with a more perfect sense of stewardship? All that she had and all that she was were from him, and she gave them back gladly to him. Hers was truly a glorious life. It is more glorious now. The Kingdom of God is advancing because of personalities like Miss Judson."

ALL of Miss Judson's material possessions had either been given in outright gifts for the missionary cause or had been given on the annuity plan. She always lived frugally, and in her gifts to the cause which she loved better than life itself she found one of the greatest satisfactions of her life.

It was at the convention held in Des Moines, Iowa, in 1916 that Miss Judson laid down her office as treasurer of the Christian Woman's Board of Missions after twenty-four years of service. In doing this she brought a message appropriate to us as she lays down her work on earth: "I think it has been a greater help to me than I have been to it, for it has led me into a larger life than I had ever known before; and because the task is so fine and beautiful, I do not want to take the risk of marring it by keeping it longer, when a younger woman might bring to it greater efficiency. I trust you will sustain my successor with the same loving loyalty that you have given me. I have had pleasing association with a splendid corps of workers, some of whom have passed on. But their memory lingers as the fragrance of flowers or the golden vials full of odors which are the prayers of the saints. We lived and loved and prayed together; and then came silence. But the work goes on, for the task is still unfinished; and its friends should give to it substance, sympathy, and service."



# The Advancing Program Among the French

## A Vigorous Worker Tells of a Fruitful Field

By W. N. ARMSTRONG

WHEN but a lad on the edge of the Ozarks in southwest Missouri we children sat about the fireside and listened to father play on his violin old southern melodies. There was something very wonderful about it all as we dreamed of a land somewhere many miles away. The very thought of *Dixie* gave us a thrill. Only a few weeks ago we arrived by car with our family in Lake Charles, Louisiana, in the "Sunny South," thus bringing true the dreams of our childhood. If truth is stranger than fiction, it is equally true that reality is more thrilling than dreams. For every day here in this French mission field brings some strangely new experience.



Another church goes up! The Mamou Church in the French field nearing completion. John Newman, Mr. and Mrs. Armstrong and F. P. Crockett, the contractor, are in the front.

The first service that we attended after arriving on the French field was at Kinder, Louisiana. Our French mission field is confined to this state. This was a tent meeting and here I preached my first sermon. John Newman, our French evangelist, was then in a meeting two weeks old. Since that date, July 12, I have assisted Mr. Newman and Mr. Prather in 5 tent revivals with a total of 49 additions to the churches, have preached 39 times in these French meetings, 2 times in the Lake Charles American church, 5 times in the Jennings American church, once in the parish jail, and once in the Lake Charles Presbyterian church. I have made over 400 calls and my three helpers have made over 1,000. We have secured free medical and surgical treatment for 6 families and provided clothing for 8 persons. We have held over 40 conferences with our workers and asked scores of folks to give their lives to Christ.

With our French preachers we have preached a total of 144 sermons. I preached one funeral and made 23 sick calls. We have become acquainted with most of the parish officers of the four parishes in which we work. We had a personal conference with our congressman, Les Rouin, in which he promised to lend his assistance in helping the French through the winter. We have received the finest cooperation from doctors, lawyers, dentists and business men throughout our entire field.

The home department of the United Christian Missionary Society is furnishing money to erect three new modest little chapels. The money is from the Golden Jubilee fund and the contractor says he is building them for less than half the price of what the cost would have been three years ago. These buildings are under construction now and we have



The beginning of the new Lake Charles Church. Left to right: Harry E. Appelby, minister, Mr. and Mrs. Armstrong, Mrs. Millard Baggett and Mr. Baggett, pastor of our American church in Lake Charles, with two helpers.

arranged to dedicate all three of them December 13. It has been our task to buy lots for two of these churches and oversee the construction of the three. They are located in Lake Charles, Kinder and Mamou. We have three French helpers at present and have brought another man into the ministry since our arrival on the field.

The churches at Kinder, and Lake Charles are new organizations. The Lake Charles church was organized in May of this year and the Kinder church came into existence since July. We have a live Christian Endeavor society at Kinder which was organized by Miss Yova Prather, daughter of Philip Prather one

of our French preachers. The Mamou church was organized by John Newman several years ago and the people are very happy over their new building.

Besides these three churches we have a number of preaching points. At Crope we preach regularly every two weeks on Thursday night. I filled the pulpit there three weeks ago with an attendance of sixty. We have our services in a machine shed at the home of a man whom we are training for the active ministry. We have midweek services in the country near Mamou and occasional services at Edgerly, Sulphur, and the Ferry, twenty miles south of Lake Charles, and regular Sunday morning services at Grand Lake.

In our work here we are receiving fine cooperation from our American Christian churches. Millard Baggett, pastor of the Lake Charles church, George Myers, pastor of the Jennings church and Theodore McElroy of Crowley, as well as their congregations, have been very kind in lending us their assistance. We have preached in each of these churches and received a most hearty welcome. We are having a happy fellowship with these brethren as well as that of our French folk.

As for the future it is our plan to preach the gospel, which is still "The power of God unto salvation to those that believe." We expect to make our present churches stronger and establish new ones. We have some fine gospel preachers who know how to present the New Testament plea to their French brethren. They believe and preach the gospel with love and kindness. We are winning souls to Christ and baptizing them into his name. In addition to this

we are spending much time in teaching them that their "bodies are temples of God." This means work, for these people have been kept in ignorance and sin. At least 90 per cent of the older folks cannot write their own names. They do not know how to care for their homes and the little shacks that the most of them call homes are very humble. Many of them have no windows and they must depend on the light from the cracks in the sides of the walls during the winter months when the doors must be closed. These folks are very poorly clad and many of them will suffer for food and clothing before spring. We are praying for a mild winter that they may be spared extreme suffering.

Most of the folk to whom we minister are day farm laborers. Their social standards are low in most cases. Dancing seems to be the chief amusement and liquor the most popular refreshment. Seldom does an evening pass at a dance without a fight and very frequently several of them. Several men have been killed on such occasions in the last few weeks and many of them cut badly as they fight with knives. Last week there were eight arrests at Edgerly for disturbing the peace. Since coming we have seen several of this type give their lives to Christ.

It must have been just such a condition as this that led Jesus to say, "Behold, I say unto you, lift up your eyes, and look on the fields; for they are white already to harvest." It is our conviction that the United Society has done well in heeding the Macedonian call to continue the preaching of the gospel to the French Acadians.

## The Kingdom of Heaven Is Like the Game of Golf

By ELLIOTT I. OSGOOD

1. They are similar, for to *qualify one must first learn the rules of the Master Teacher*. Golf has only a few rules, but they are those used by the Master Player. One must stand in a certain manner, hold his club with a special grip, keep his eyes on the ball and strike with a certain swing. Without knowing these rules no one can successfully play the game. So it is with those who would really help in planting the Kingdom of Heaven on earth.

2. They are similar in that *one must learn to use all his clubs*. One cannot play golf with the niblick alone. No matter how strong he is in the pulpit, the minister cannot succeed if he trust that power alone. That "club" will not help him when he is sitting by a sick bed. He will need still another "club" if he is talking with a man who has failed in business. Where selfishness is breaking up a family he will have to pull out another kind of "club." Where death is present none of the above will do. He must know how to use a far different instrument. One must be able to use every "club" in the bag.

3. They are alike in that *one cannot blame others when he fails in making a good score*. A minister cannot blame his small congregation if his morning sermon is a failure. A golfer cannot blame the others in his foursome if his game is poor. The one who fails must realize that, in the last analysis, the fault is his. It is that he has not done all that he should have done.

4. In both, the *more nearly one approaches the perfection of His Master the more conscious is he of his own little weaknesses*. As an amateur a man can pound his golf ball around the course and blame his luck if his score is bad. The more nearly one approaches the standards of a Bobby Jones, a Knute Rockne, a Dwight L. Moody, or a St. Francis, and especially if he is approaching that of the Son of Man, the more keenly will his mind and heart struggle to overcome those little things which cause him to fall short of "The Perfect."

Therefore—THE KINGDOM OF HEAVEN IS LIKE THE GAME OF GOLF.





# A Christmas Letter to the Brotherhood

From the President of the International Convention of  
Disciples of Christ

"The proclamation  
from the heavens was  
not for us alone"

To All Friends of World Call  
Greetings:

THE Christmas text of the Scriptures is John 3:16. This "little gospel," as the verse has been called, breathes the Father's boundless love, reveals his unspeakable gift and states the sublime purpose of the heart of God—the salvation of man.

Linked with John 3:16 is the verse in Matthew (20:28), in which Jesus takes to himself the purpose of the Father and avows his committal to the whole sacred program. His wondrous words come quickly to mind, "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." And the unity of Father and Son in it all is further beautifully set forth in another word of the Master's when he says (John 8:29), "He that sent me is with me; he hath not left me alone; for I do always the things that are pleasing to him."

And in all these texts of the Christmas time, the amazing reaches of God to man are in view. God so loved "the world" that he gave. The gift was bestowed that "whosoever believeth" might have all the boons involved. Jesus came ministering and dying "for many." His "lifting up" was that "all men" might be drawn to himself. Everything recalls the angel's gracious words to shepherds at the first, "I bring you good tidings of great joy which shall be to all the people."

And so the message of Christmas is seen as a revelation of limitless things, the limitless love of God, the limitless reach of divine concern for men of every tribe and color and tongue, the limitless obligation of those who count God in and dare to bear the name of Christ.

Christmas challenges us to think clear through our own personal relationship to this divine program.

It is not enough to rejoice in the gift of God. It is not enough to voice thanksgiving for all that Jesus brought to light. The gift of God and sacrifices of Jesus are linked with a divine objective, the redemption of mankind.

And we are called by the commission of Jesus into fellowship with this sublime objective. What presumption it is to bound our interests, as professed representatives of Jesus, by any narrower limitations than the horizon of his passion! How can we dare to bear his name if indifferent to those for whom he died and to whom he sends us forth! What must he think of praise from those who will not do his will? Our very cry, "Merry Christmas," mocks us if we limit it to less than the angels had in mind on the birthday of the King. The proclamation from the heavens was not for us alone. Our Christmas joys must be the joys of those thinking of "good tidings" in relation to "all men." Any other interpretation of Christmas is pagan rather than Christian.

\* \* \* \* \*

A great brotherhood falters a bit and yet steadies itself in the pathways of God. Wichita spoke of chastened spirits, not of discouragement. The note was quietly, reverently confident. There was shame for littlenesses. There was penitence for disloyalties. There was sorrow for lack of vision. But there was unity and a groping toward the light. The depression of men was noted but the resources of God were more clearly in view. The eyes of men were turned inward and outward and upward, not downward nor backward at all. And Christmas, 1931, summons all our people to such a spirit of humility and conquest. God would have his people move forward. Only a material civilization is being rebuked in these days. The dawn of a triumphant spiritual civilization is at hand. Let Christians declare these "good tidings." The Church has a message for Christmas.

In affection and godspeed for every sharer of the Master's passion.

CHARLES S. MEDBURY



# A First-Born In Congo

The Congo Christian Institute Has Its First Graduates

By HERBERT SMITH

THE day we have long looked for in Congo has arrived. The day was cloudy to be sure but the hearts of the graduates and teachers were light. Perhaps you may think a class of six graduates is not very much to talk about, but it is our first-born class and if you were in Africa you would know how very important the first-born really is. Here in this land of rivers and forests and plains no one can ever be just like the first-born. He has quite a rank among his fellows and we cannot but look upon this class as being important in our mission life and for the native church which is growing so splendidly.

When this class started three years ago there were twenty-one enrolled. One died, four could not make the grades and had to be dropped, five did not return, five are still in the school, and six now have completed the entire three-year course. This is a good proportion of graduates from any freshman class in any school.

The Congo Christian Institute has had a struggle to get where it is. It lacks both funds and equipment, but that does not stop us out here in Africa from going ahead and using, with all our might the things we have. We certainly have the support and the love of the student body. Many of them go to bed hungry because they have chosen to be here.

All the students have paid tuition and bought their books. We have provided opportunity for work, but we do not give money away unless it is first earned. This in itself is an education and the very kind of stimulus that the African needs. Cutting grass that grows so plentifully at the Equator, making gardens, making and burning bricks, carpentry work, and any work that requires the skill of the hand and the sweat of the brow we consider as one of the approaches to a full-rounded education for the people of this land.

The school has required educational standards. It has required community considerations and adjust-

ments. It has required community plays and games so dear to the heart of the African. We have shown that it is possible to play games in the school buildings and on the recreation field without the heathen dance which always leads into sin. We have tried by different methods to cover the activities of the entire life of the native village in which all of our students must live. The church and the school have come into these projects and we hope that the students can carry them out in future days in their home villages.

Five events covered the commencement proper this year. On Friday night, under the direction of Mrs.

Russell, the graduating class, with their wives, dramatized three events in the life of Moses. The Junior class helped in some of the parts. The different scenes and events followed one after the other without a break, and great credit is due to Mrs. Russell as well as to the students who did their parts so well.

The stage was one of the large porches of the school build-

ing and the audience was seated out in the open air under the starry heavens of an African night. The new electric light plant was running for the first time that night and there was only enough equipment ready for the stage, but it did fine service.

As most of the students of the school are married, educational methods have to be worked out to suit the needs of the whole family. All the women who have sufficient preparation are allowed to enter the Institute proper. Those who are not well enough prepared to enter the Institute have their own school, where besides their regular school work they are taught sewing, cooking and other things that will be helpful to them in their village homes. A school and kindergarten are provided for all the children of married students. Thus the whole family is under educational influence and training. Fruit is served to the children during the morning—native fruit of



The faculty and members of the first graduating class, with their wives, of the Congo Christian Institute, Bolenge, Africa



course, grown on the mission grounds. The native loves children. There are over thirty of them among the students. It was with real pride and enthusiasm they heard the children recite portions of Scripture they had memorized and sing in their high childish voices a new song for the occasion.

On Saturday the school staged a miniature farmer's day. Miss Goldie Wells had charge of this exhibition. Tomatoes, onions, peanuts, chickens, ducks, shoes they had mended, clothes they had made and class and handiwork, were all on display. Then there was exhibited the new ways of cooking food which they had grown. Tomatoes have become to many a new food and they are now eating them both raw and cooked.

On the floor of the building was a large map of Congo Belge. This map was drawn by the students under the direction of Miss Wells. Our white visitors listened with rapt attention while the class of seventeen described what their country of Congo Belge was like and what could be grown in it and what was found in it. Now that they have mastered the details of their own country they can go to the rest of the world. No trouble at all if you approach the subject in the right way and by the right methods.

There has been a singing course during the year and the graduates showed what they were able to do with the white man's methods and music. They sang the Belgian anthem in French. It was well done. Likewise the French class gave a short play of a

traveling circus. This was a venture in a realm outside of the native experience but they caught the significance of it and acted their parts as if they had seen the things happen all their lives. One of them dressed as a fat man and performed so well that he kept the audience in roars of laughter.

Then we had field and track games. There were no new records made and no new records attempted. It was just good fun and healthy sport. A large crowd witnessed these games. Laughter loud and deep, so characteristic of the African, filled the afternoon air and the happiness of such occasions will dwell with us for months to come.

The Sunday morning service was in the Bolenge church. The students with their wives marched in, singing as they came. They filled almost the entire center of the building. The entire service was conducted by the students and the faculty. Students served and waited on the Lord's Table. It was a notable service on a notable day and even the rain could not take from it the wonder of the occasion.

With so many services we did not look for many people Monday night at the presentation of the diplomas, but the building was packed. In fact there were more in the building than we have ever seen before. The service was short and impressive and marked the first step in the long line of graduates which will come out of this school in the future and which calls for your help and support.



It is a far cry from the time when our missionaries first penetrated the forests of Central Africa and preached to primitive groups in small clearings, to the day when the first graduates of our institution of higher education step forth into the world. Yet the transformation has been wrought within two generations. Much primitive work is still being done, as is evident in this relatively recent picture of E. A. Johnston preaching to an interior village, but there is satisfaction in realizing the fruits of such labor, as is seen in the picture on the opposite page.

# Listening In On the World

## A Brief Review of Significant World Happenings That Affect the Christian Enterprise

By JAMES A. CRAIN

EXPRESSING "complete satisfaction" with the results of his conversations with President Hoover and Secretary of State Stimson, M. Pierre Laval, premier of France, sailed for France late in October. The French statesman spent eighteen hours as a guest in the White House, almost every minute of the time engaged in the sweating task of working out plans with the president, if news dispatches are to be believed. At the close of their labors the president and M. Laval issued a joint statement declaring that many conflicting points of view had been reconciled and that henceforth the French and American governments could proceed to the task of world stabilization with a clearer understanding. If the French premier came with any hope of winning American adhesion to treaties guaranteeing security to France he went home disappointed. Senator Borah's blunt remarks to the French newspaper correspondents irked some people who evidently overlooked the fact that the administration may have used the chairman of the Senate Foreign Relations Committee to remind our visitors that there is much in the Versailles Treaty that has never had American approval, and to guarantee French security is not only to involve the United States in European domestic politics, but also to guarantee some of the inequalities of the Treaty. It was American refusal to join in any such guarantee that caused France to decline to sign the London Treaty and there is no reason to think that opinion in this country has changed since then.

The United States is in the League of Nations! Officially in and voting, even though for only one specific case. And with remarkably little noise from the remnants of the "little group of wilful men" whom President Wilson accused of blocking American entry into the League. The occasion is the Sino-Japanese outbreak over Manchuria, which has already assumed all the semblances of warfare on the part of Japan, though China wisely retreats and appeals her case to the League of Nations. The United States has a large stake in the integrity of the Kellogg-Briand Pact for the renunciation of war and desired to warn both nations of their obligations under the pact. Since other nations were taking similar actions through the League it seemed highly desirable that the United States should sit in officially while discussions were going on. Upon invitation of the League, Prentiss Gilbert, our representative at Geneva, was directed by our government to sit in the League sessions, limiting his participation to efforts to maintain the Kellogg-Briand Pact. The Council of the League directed Japan to withdraw into the zones allotted to her along the Japanese-owned railway by November 16, and while the Tokio government blandly assented, the army shows no serious intention of doing so.

The differences between the promises of the Japanese government and the actions of the army are not altogether due to the well known Oriental "ways that are dark and tricks that are vain," though that may account for some of them, but more to the fact that Japan has so recently come to the forms of responsible democratic government that the army is still independent of the cabinet and is responsible only to the Mikado and is controlled almost wholly by a few powerful families in the empire. The minister of war sits in the cabinet not as the responsible head of a department of the government, but as the army's representative in the govern-

ment. His actions do not bind the powerful army chiefs in the field, who seeing the preoccupation of the nations of the world with their own internal problems, have chosen the present as a propitious hour to seize Manchuria. China, torn by years of civil warfare, weakened by famine, suffering from the worst floods in history, with no money and no credit, recognized the folly of attempting to stop the well disciplined Japanese troops. The pretexts of the Japanese military leaders, giving full weight to their charges of Chinese provocations, are of the flimsiest sort. The League of Nations, with the United States sitting, showed surprising firmness. Its directions to Japan to evacuate the occupied territory were plain to the point of bluntness. At the present writing Japan shows no intention of carrying out the League's mandate, but on the contrary, has abandoned all previous promises to withdraw when her demands have been met by China, and admits that a state of war exists. What action the League will now take is still to be determined.

Not since the days of T. R. has a president used such blunt language toward a critic as Mr. Hoover used in reproving William H. Gardiner, chairman of the Navy League, when on October 27 he struck back at what he denominated "untruths and distortions of fact" and an "indirect campaign of misinformation to defeat the effort of high officials of the navy department and the administration for reduction of federal expenditures" and demanded "a public correction of all his misstatements and an apology therefor." To prove that he is thoroughly in earnest, the president announced that he will appoint a commission to investigate Mr. Gardiner's statements and give the truth to the public.

The controversy arose out of the request of the president that the navy department reduce its 401 million dollar budget to 340 millions. This was done with evident bad grace and with considerable ill-concealed dissatisfaction on the part of navy officials. "Big Navy" advocates in Congress seized upon the incident and Congressman Britten, one of the chief "viewers-with-alarm" wherever military retrenchment is proposed, immediately declared that he would revive the \$720,000,000 appropriation for naval construction which was buried beneath an avalanche of millions of protests in 1926. Shortly after the budget incident President Hoover was compelled to express his disapproval of the two vocal dissatisfactions of certain naval officers on matters wholly within the province of the administration. Shortly after the departure of M. Laval, premier of France, Mr. Hoover announced American acceptance of the one year's naval holiday proposed by the League of Nations. Whereupon the Navy League, made up of civilians with the navy viewpoint and recognized as expressing the navy mind, issued a pamphlet accusing the president of "abysmal ignorance" of why navies are maintained and how they are used to accomplish their major mission.

The over-zealous chairman of the Navy League has rendered a conspicuous service to the cause of peace by demonstrating how nations that build huge military and naval establishments find themselves eventually dominated by the machines they have built. A service that teaches its officers and men that "we live in a world governed by Divine laws which we can neither alter nor evade, and in this world Force is the ultimate power" and that human nature is unchangeably predatory, generals and admirals come to look upon any restrictions of their establishments, their rights and prerogatives as treason to the safety of the nation and act accordingly. The history of great military establishments from Rome to Berlin is that the nation that builds them is ruled by them. Our nation's founders understood that principle far better than some of their modern successors. Our guess is that Chairman Gardiner will be a soundly spanked child before this incident is closed.



# Man Among Men But Man Apart

By W. R. WARREN

FOUR sorts of payments are now going out regularly from the Pension Fund to a total of six hundred and three homes of ministers. Every one of these checks is a testimony in deed and not merely in words to the consecration of the ministry. Every one emphasizes the fact that while the minister is a man among men he is also a man apart.

The life records of the six hundred and three whom the brotherhood is honoring through the Pension Fund, with small but regular payments, are now completed or nearly so. First in point of time are the four hundred and thirty-seven who are on the Ministerial Relief roll, two hundred and nine of these are aged or disabled ministers, two hundred and five widows of ministers, two orphans and twenty-one missionaries. Second, come the one hundred and six beneficiaries of the 1919 Pension System, of these forty-nine are ministers past sixty-five years of age whose own payments have provided two-fifths of the pensions they are receiving, twelve are ministers who have become totally and permanently disabled before reaching sixty-five, forty are widows of ministers who have died, and five are orphans, both of whose parents have died. Third, are the widows and children of the eleven ministers who have died under the protection of the Pension Plan since April 1, 1931, and fourth, are the forty aged ministers who were still in active service when the Pension Plan went into operation, but have retired since August 1.

The life records of all these six hundred and three are on file in the offices of the Pension Fund. They supply a cross section of our ministry as it has been, is now, and may be expected to continue.

They stand apart from most men of their time in the thorough preparation they have made for their work. Few others outside the professions of law, medicine and teaching have been as well educated as our ministers. Most of them have had to pay for their own education by working during and between college terms, and by borrowing money to be repaid after graduation.

Practically all lawyers and doctors locate permanently soon after graduation and thus secure the many accumulating advantages of a permanent home. Large numbers of teachers are also fairly permanent in their locations. With the minister, permanence is the exception. Whether this is wise or necessary is another question, we are dealing with facts. The

minister comes and goes as the congregation decides. If the lawyer loses one group of clients, he is free to find others in the same community. Most ministers have made it a rule to move either when they felt their best service to the church was at an end, or when even a minority of the church members came to that conclusion.

The physician and the lawyer name their own fees, and even go into court and collect them. The minister accepts whatever the church decides to pay. This is never more than a living, and frequently the most meager sort of living, simply because the church feels unable to pay more.

In proportion to his income the minister must always lead the giving, not only of his church but of the community. All regular and special appeals come to him first as a matter of course, and numerous appeals reach him that find few, if any, other members of the church. It is hard to find a minister who is not giving for religious and charitable purposes from 10 to 20 per cent of his income.

CHURCH members and the public in general feel as free to make drafts on the minister's time and strength as upon his purse. He must have regular hours for study and for pastoral work, and in addition be ready to answer any call at any hour, day or night.

The ultimate distinction of the minister was expressed by the apostle Paul when he said, "Besides those things that are without, there is that which presses upon me daily, anxiety for all the churches." He might have added, as he indicates elsewhere—"for all the members of all the churches." Clinics call a certain sort of nerve exhaustion "The preacher's disease." Only divine grace and constant reliance upon it saves any minister from being crushed by this moral and spiritual anxiety before his course is half run.

Finally the sorrow's crown of sorrows to the minister comes with the day when he is no longer permitted to preach. Without regard to hunger and cold, in spite of the indifference or even the hostility of those who should love and honor him, heedless of the physician's warning that another sermon may mean his death, the constant cry of the minister's heart is, "Woe is me if I preach not the gospel."

# The Headquarters' Family Suffers a Loss

By JOHN H. BOOTH

MRS. JOHELEN PITTENGER is dead. She died at 9:30 Saturday night, October 24, in the Methodist Hospital of Indianapolis—12 hours after an operation. On the following Monday afternoon a beautiful funeral service was held in Graham Chapel of the Missions Building. Bert R. Johnson, pastor of the Downey Avenue Christian Church, where she held her membership, gave the funeral message, with W. F. Rothenburger, pastor of the Third Christian Church, Indianapolis, and vice-president of the Board of Church Extension, assisting. Her body was laid to rest Wednesday morning, October 28, near the place of her birth in a beautiful, hilltop cemetery, overlooking the little city of Fort Scott, Kansas. A brief funeral service was held in Fort Scott in the home of her sister, Mrs. Fred Hart, J. R. Babb, pastor of the First Christian Church of Fort Scott, officiating. Of her immediate family she leaves her husband, Frank W. Pittenger, her mother, Mrs. Mary A. Smith, five sisters and a brother. She and Frank W. Pittenger were married in Kansas City, Missouri, by W. F. Richardson, on September 22, 1906.

Mrs. Pittenger joined the church at 12 years of age at Fort Scott under the pastorate of C. L. Milton, now pastor of our First Church of Milwaukee. Mr. Milton has watched the unfolding and development of her beautiful life in the service of the brotherhood with great pride and often affectionately referred to her as "my girl." His feeling of pride and affection in his "daughter in the church" was shared by all who knew her. Mr. Johnson in his funeral message said with truth—"She made many friends, she never lost a friend."

Although she was only in her forty-fourth year, she was the oldest in years of service of any of us now connected with the work of Church Erection. Had she lived until the first of next February she would have served the brotherhood twenty-nine years, having begun at fifteen years of age as stenographer in the Kansas City offices of the Board of Church Extension. Her knowledge of the work in all of its phases was as nearly perfect as humanly possible and her genius and ability for carrying details of administration were remarkable. For nearly thirty years she not only attended all meetings of the Board of Church Extension but took down all its actions and kept its records. The members of the board constantly relied upon her for information and often sought her judgment on matters of vital concern to the work.

From the beginning her work has been that of an



"She made many friends, she never lost a friend"

assistant to the treasurer in the administration of the funds already in hand, namely, the closing and the collecting of loans. The first nine years of her services were under T. R. Bryan, the board's first treasurer. During the last twenty-one years she has served with M. H. Gray, the present secretary-treasurer. About ten years ago the Board of Church Extension elected her the assistant secretary-treasurer.

When the Board of Church Extension moved to St. Louis and became affiliated with the United Christian Missionary Society, Mrs. Pittenger could have remained in Kansas City with life-long friends and accepted a position very much more remunerative than the one she held, but out of genuine love for the work, she remained with us. She often remarked to her office associates that nothing could separate her from her beloved work of Church Erection. However, she took a great interest and an active part in all phases of the work of the United Society. She was a member of the Christian Woman's Board of Missions and was on its Board of Trustees at the time of her death.

Battles are not won by generals who head parades but by fighting soldiers in the trenches. Likewise the Kingdom of our Lord is established—not so much by leaders, whose lives, because of the nature of their work, keep them in the limelight of popular favor, but by the faithful and continuous services of humble and loyal workers, who find their reward in the work of each day well done. Johelen Pittenger deserves much credit for the successful way in which our brotherhood's Church Erection funds have been handled. We all regret that because of the nature of her work, it has not been the privilege of our brotherhood generally to know her, for the personal worth of her charming personality, and for the inestimable value of her services to the brotherhood.



# "Too Proud to be Proud, Too Humble to be Humble"

By A. D. HARMON

JAMES KNOX SHELLENBERGER closed his earthly pilgrimage at Lincoln, Nebraska, September 28, 1931. He was born at Covington, Ohio, in 1868. He attended Hiram College and Cotner College and the University of Nebraska. His pastorates were at Mankato and Duluth, Minnesota, Wooster, Ohio, and Fairbury, Nebraska, and he was for four years secretary of the Minnesota Christian Missionary Society. For the past twelve years he was dean of men in Cotner College and head of the department of philosophy.

Dr. Shellenberger possessed a genius for vital and sustained friendship. His friendship was not the superficial type that cultivated acquaintances for utilitarian purposes. It was based upon quality of soul and richness of personality. It was the kind Jesus indicated when, after he had disciplined his disciples into spiritual discernment, he said, "Henceforth I call you not servants but friends." His friendship had the quality described by Emerson, "One with whom you can think aloud." It was this that made him the father-confessor for many students and enabled him to make and remake young men and women. It is because of this quality in him that his going brings a poignant sense of poverty to many.

Few men possessed Dr. Shellenberger's capacity for clear, sustained thinking. He thought penetratingly, succinctly, coordinately, progressively. Matthew Arnold observed of Emerson that he had great thought but that he was not a great thinker. It is given to many to hit off sporadically brilliant and sometimes weighty thoughts. But they often lack integration. One confusion of our time is that there are so many impressive thoughts volting about that have not been integrated into a system of thought. They lack authority. Dr. Shellenberger ran base lines through confused thinking, from which lesser minds took their learning. Many therefore who have come to him as a corrective line in their confusion feel a sense of loneliness today as they take up the track of line in unblazed trails.

Dr. Shellenberger was a rich and composite nature. We would not be fulsome but we would be just. He was a diamond that flashed light from every angle. He possessed the soul of an artist. He had a passionate love of the beautiful. Who does not recall the profusion and artistic arrangement of flowers

about his home? During his pastorate in Fairbury his garden was one of the show places of the town.

I have fished with him in northern lakes in the mornings and evenings when the shadows were long and the bass were striking. I have seen him lay down his rod in reverence when the lake quieted into placidity like a child asleep on the bosom of nature. No loops of gold hung from the neck of the setting sun that he did not see. No haze settled on the rim of the horizon that did not awake in him a sense of the mystical.

He loved music, the great creations, the oratorios and the classic operas. He played the violin with more than the touch of a novice. There was something in his art akin to Ruskin, Carlyle and Morris. He expressed himself in the creations of his finely equipped workshop. He acquired the skill of a cabinet-maker and turned out faultless joining and inlay work.

But his greatest contribution was as a teacher. He taught neither textbook nor subject. He used them, but he taught men and women. Personality to him was sacred. He failed in the classroom in his own judgment if he did not lift the mental sights of students and strengthen their moral purposes. He stimulated in young men and women creative thinking and creative imaginations. What student confused in his religion or in his philosophy of life has not sought an hour with him and gone away with light breaking on the hills?

With all of his accomplishments, Dr. Shellenberger had the humility of a child. He never sought position. He never demanded of his friends. He hated the tactics of a politician. He never occupied a position commensurate with his talents. And yet he was no broken reed. He was courageous and militant for what he conceived to be the right. Well, he was just too humble to be humble and too proud to be proud.

But we shall not walk with him longer in this earthly pilgrimage. His own philosophy gives us confidence that we shall catch step with him again. In this universe there is not one stray ounce of energy, not one vagrant mote of matter, not one orphan electron or proton. Such a universe could not validate its own integrity without making the soul of man timeless and immortal. And so we come back to the simple language of faith for our comfort—"In my Father's house are many mansions." J. K. Shellenberger is now in one.

## Fashions in Missionary Societies

By ALDA R. TEACHOUT

THIS summer a minister whom I met said to me, "There's one thing I have against you women at headquarters. Those leaflets you send out for the women to read in the missionary meetings! Their programs are so dull when they just read leaflets."

Of course I agreed with him that they must be frightfully dull, but I asked, "Don't you know those leaflets are never supposed to be read? That we have suggested and advised and pled that they make them their own and tell them in their own words, with other facts gleaned from reading and experience?"

No, he had not known that and he went away promising that he would do what he could to bring in a new way of handling this one thing in his missionary society.

This is apparently a trivial thing but it is evidence of a new day in missionary societies. Women are learning to take unaccustomed responsibilities and perform seemingly impossible tasks, but not without effort. Genius is said to be ten per cent inspiration and ninety per cent perspiration. And genius is always in style.

Long faces are also out of fashion. The missionary society meets to discuss serious things—poverty, disease, sin and human misery of many kinds. But we talk of these things not as the peoples of the East, with pessimism and despair, but as followers of Him who said, "I came that ye might have life and have it more abundantly." And we rejoice that a part in creating a better world is given to us.

Some other things have also gone out of fashion. You may think of several, but there are other old-time favorites which seem to "stay in" like grandmothers' best tea-set. Maps, up-to-date ones, of course, charts, posters and attractive decorations are always in style. Friendliness and hospitality are now and evermore in good form. To be conversant with the latest books which broaden our horizons and sympathies may subject us to being called "highbrow" but perhaps we can live it down if we are also "low-brow" enough to be friendly neighbors to other races at our door. Many of us can make our most vital contribution to missions in this way.

We must keep up with the fashions and have "style all the while," even in missionary work. A study book of several years ago had a thought provoking title *New Paths for Old Purposes*. Our purpose is the same as that of the brave women who started our work in 1874, but there are many new avenues of approach open to us. Let us not hesitate to explore them.

## Woman's Day—S

By ANNA

WHEN we get an artist to paint the pageant representing the first fifty-eight years of our woman's organized work, we shall ask him to picture Mrs. Caroline Pearre, beautiful mother of the movement, on her knees that April morning in 1874, seeing that "flame of the Lord's kindling." We shall want him to show that group of noble men who urged the people, "Help those women." He will represent the ever-growing number of women coming in groups to study the needs of the world and to pray for guidance. Next will be the standard set up and the candle lighted on one field after another round the world. He will paint the line of missionaries—ministers, teachers, doctors, nurses, and then the people of all colors and costumes and races whom they serve. Of course he will paint the increasing gifts and sacrifices of our people to match the demands of the hour. But just as he comes to show the decrease of gifts in 1930-31 we shall say:

O, good painter,  
"High as the heavens your name we'll shout  
If you'll paint the picture and leave that out."

The "depression" itself challenges us. At least we grant that through all history the hard times, the great disasters have called out heroic endeavors. Great souls to match the hour have come into view. Has any one forgotten the challenge of the late war? Are these words familiar, "Amid a severe ordeal of trouble, their overflowing joy and their deep poverty together have poured out a flood of rich generosity. Up to their means, aye and beyond their means they have given, begging me of their own accord, most urgently, for the favor of contributing to the support of the saints?"

This brings us face to face with the fact that, even in hard times, we have much. I am not speaking of those who have lost all. They must be helped by the rest of us. I am not speaking of the luxurious whose ailment is fullness of all things. I am speaking of us average people in the average church. We have all lost, but much remains. Dear reader, were you ever really hungry, when you didn't know where to get anything to eat? Cold, and couldn't get an extra coat or blanket? We have been cutting down personal expenses, but we can cut more and be no less efficient, happy and respected. Many of us have social engagements. They are extravagant in dress, in entertainment and in time. The pity of it! Thousands are hungry not only for food but for the Bread of Life! Can't we put most of our social engagements aside for a time? Who knows but that we



# Our Challenges for Us

TWATER

might get an equally absorbing interest in bigger things? We see in the reports that some enterprises have made money the past year, the moving picture houses, the theaters, the races, the gaming rooms and such like. Some of these are good, but they are not the best for expenditure of our money just now. Let's cut down expenses.

I heard over the air recently a sermon on *The Cluttered Life*. How many demands are made on us, how many engagements we make! We are kept in a whirl, we are tired, our program is cluttered. And what do we attain of blessing to our own lives or of uplift for the world? Stewardship of time and strength is as imperative as stewardship of money. We need to take hold of ourselves with a strong hand and not allow our lives to be cluttered. Let us order our time, for it soon passes; our strength, for it is limited; our money, for we are short.

Recent surveys show that women control forty per cent of the nation's wealth, that they spend eighty per cent of the total expenditures. Since this is true it is woman's part to keep up with her historic record of helpfulness, self-sacrifice, good cheer and service. We are in constant danger of being spoiled. It is not so with women of non-Christian lands. What a pity if the bestowments of Christ should make us un-Christlike!

THE needs of the world challenge us. We do not need to go far from our own doors to realize these needs. Our missionaries at home and abroad, through all their service, have faced such needs. They are facing them now and they are combined with wondrous opportunities to bring the more abundant life. We have recently learned the meaning of "frozen assets." Is there danger that any of us may have frozen sensibilities, frozen sympathies? God forbid!

I found in one of my old notebooks today this statement: "Miss \_\_\_\_\_ of Ohio wanted to support an orphan when she could. She has decided to do it now, fearing that, if she waits till she has more, she will feel different." A beautiful woman told me some years ago her high purpose for Christ. Besides giving personal service she was very close to a decision to give most of her modest possessions to the Society on the annuity plan. While she waited circumstances changed. Wealth came bringing her a luxurious home, beautiful clothes, jewels, travel, anything her heart desires. She seems to have changed her interests. Do you remember the young man, "when Jesus looked on him he loved him"? "He went away sorrowful for he had great possessions."

# Our Heritage—Our Resources

By ORA LEIGH SHEPHERD

THOSE women, our pioneer leaders, who had a vision of Christian women's share in the task of revealing Jesus Christ to all the world, set to work with the resources they had at hand. Their work was blessed beyond their highest hopes and has grown in these years from a group of seventy-five women gathered from nine states with a first offering of \$434.00 to a host of 143,891 women, young people and children who are enlisted in 5040 organizations and who gave last year \$596,058.70.

With the heritage of faith and consecration of our leaders and the foundation of past achievement, using the resources that we possess, we must go forward in Kingdom-building.

Our greatest resource is Prayer. "Every fresh putting forth of missionary energy has been preceded by believing prayer. The seed of the missionary enterprise has been planted and has germinated in the hearts of believing praying disciples. This mission cause is too great for human strength. Were it not that we go forward relying on God, we are defeated already."

A Call to PRAYER is issued to the members of our missionary organizations. Every woman is urged to set aside a definite and regular hour in which she shall approach God in behalf of the needs of the world and the work of those who seek to make Christ known everywhere. Missionary societies are asked to include in their meeting programs a time of intercession for the work around the world.

A powerful resource is PERSONALITY. Every one of us has within herself a vast store of unused power and ability, an immense amount of force that ought to be put to work in the Master's service.

Too many women in our churches are outside and apart from the missionary enterprise. Every unenlisted woman is to be sought by means of prayer, energy, planning and persistence, that in world service her life may be made richer and more fruitful.

The resource of POSSESSIONS has lately increased among women in an overwhelming measure. Women today have their own incomes and pocket-books. Women today are the purchasing agents of their homes. Women today plan the budgets of their families.

Last year, many women gave sacrificially in spite of distressing and discouraging conditions, and yet there are thousands of members in missionary organizations who are giving what our mothers and grandmothers gave out of their limited resources instead of gifts proportionate to their ability and as God has blessed them.

# Hungry for Real Friendship

By ANN MULLIN

INTEREST in rural problems is growing rapidly in India. Recently I read an article in a village teachers' journal about the importance of and usable methods in social service work among village women. I think that the women evangelists of our mission are trying to meet these needs and are using most of the methods suggested. Not only are many of the social needs of the village women being met but their spiritual needs, also. One village *bai* (woman) expressed the opinion of others when she said, "There are no such high ideals of living in our religion as in yours."

## Neighborhood

A Christian family recently moved to a village in which they are beginning evangelistic and school work. They had been there less than a month when, upon my return from summer vacation, I went to the new outstation. More than once the Bible woman spoke of the fact that the women of the village often came to her home to visit. They are doubtless very lonely and want to talk. Some wanted

They have little companionship with husbands and sons, and are glad to have someone in their midst who considers them her equal and worthy of conversation.

At Patara I inquired of the Bible woman as to how she gained entrance into the homes. She replied, "By visiting with them at the lake where all of us village women get water and wash our clothing. The women inquired as to why I had moved here, and they found that I was friendly. They wanted me to come to their homes to talk, to see a sick child, to teach them to sew and knit. Others invited me, and soon I was welcome in about as many homes as I could visit regularly. The *bais* were quite willing to hear the messages about Jesus, too. I have used opportunities to talk against child-marriage, against the use of *gali* (abuse, foul language) at weddings, against wasting money in various ways. I have tried to persuade the women to try to get rid of mosquitoes, stagnant water, rats, dirt, the causes of sore eyes. I have helped in cases of illness."

## Health

They know so little about the care of themselves and children; in this the Bible woman who has had some training and experience as a nurse can help them. The crude treatment of the sick is closely associated with superstition and is often most harmful. Jagarmati Bai can do much to influence them to stop such practices, and to cease believing in evil spirits and jealous deities which they believe threaten their loved ones. This Christian woman in Bijori will have many opportunities to serve the village women in place of the ignorant *dais* (midwives) who do so much harm in obstetrical cases. As is true of Bible women in other villages, she will try to get them to see the necessity of cleaning and keeping clean their homes and streets. It is not easy to persuade non-Christian villagers to put into practice the theories taught and to let them know that the village can change—can be clean. Gradually the desired changes do come, however. I took two sets of Red Cross charts, those about flies and about the care of children. The one on flies gives some teaching about the need of having a clean village. These charts will be used by the Bible woman and I shall let her have two others soon. The Indian women like these pictures, illustrating the facts taught. I was glad that I took several colored pictures, illustrating the Bible stories, which the Bible woman would tell. She selected several library books (in Hindi) from those I showed her. She will read these and tell the non-Christian *bais* the stories or whatever she reads. No wonder the women are glad a friend has come who lessens their loneliness. No wonder they spend as much time there as they possibly can.



Left: Woman with outdoor "chula" or kitchen

to learn to read and write, others inquired as to what to do for the sick, and wanted to learn to sew and knit. Some days after my visit the evangelist came here and in speaking of their work, emphasized the fact that the village women came to visit at all hours of the day and evening. The presence of that Christian *bai* means much to those lonely village women. Many have been no farther away than Damoh, eight miles. They know very little of the outside world. They cannot read. The Christian woman doubtless reads a paper or two to them, and tells them some news of their own country.



Hay bazaar—a common sight in the town of Damoh



## Beauty

The village women are hungry for music. We have often had the experience of seeing a crowd assembling in a seemingly empty village, by playing the phonograph. It is interesting to watch the faces of those who hear the *baja* (music box) for the first time show startled surprise, then consternation, followed by a smile, then a chuckle, then laughter. It might be worth while to cheer gray lives in this way if no religious teaching were included. But that, also, is given. Peculiar questions are asked about the "man in the box" as to what he eats, how he lives in the small space, etc. One time a village woman remarked to Miss Furman that her *baja* is filled with

love. We are glad that we can get two Bible stories and several *bhajans* (songs) which tell of the love of Christ in the language of the people. The women enjoy entertainment, but have very little of it.

Often the Christian women are very lonely, especially in the case of one Christian family living in a village of non-Christians. An Indian Christian woman, living in a village, said to Miss Thompson, "I was so happy in looking forward to your coming that I didn't sleep last night." Another Bible woman remarked reverently to the same missionary, "I have looked for you two or three times this morning, just like we look for the coming of Christ."

ten books of the Old Testament. These stories were often dramatized the following day by the pupils.

The hour from 10:00 to 11:00 was set apart for departmental work in the older groups. We maintained two groups for boys in manual training, and two groups for girls in sewing.

The closing half-hour was supposed to belong to the pastor, but of course all good schools belong to the boys and girls. Our church is equipped with a good combination picture machine and through the kindness of the slide department of the United Christian Missionary Society we were able to secure abundant materials for this half-hour. The boys and girls enjoy the illustrated hymns, the great works of Christian art, that cover the whole life of our Lord, and the stirring scenes from the mission fields. We closed the day always on time with a good hymn and a fervent prayer.

But, you are asking, just what specifically is to be gained from such a Vacation Church School? Chiefly the following, it seems to me: (a) There is the daily contact with pupils and leaders. You bend over a necktie holder with a group of boys or admire the daily progress of some mysterious needle creation with a bunch of girls, and you have entered into a new world—and so have they. You make contacts in a project like this which simply cannot be made in the ordinary routine of a Sunday program. (b) Furthermore, there is the advantage of continuity. Contacts that go on from day to day offer many opportunities. Not only are the boys and girls able to complete a project with their hands, but the leaders are able to mold personalities and correct habits. For the first few days of our school we had a number of cases of tardiness. That's a thing unknown in the public schools, but rather associated with the church. But it soon disappeared, and children were found doing without their breakfasts in order to be in the line when the bell rang. Yes, we had a few cases of discipline; but not a single one that failed to yield to our heads of departments. (c) And then the Scriptures and hymns memorized in a school like this would require months in the sessions of the ordinary Sunday school. We have spoken of the advantages of continuity. These are especially marked in the work of building the Bible stories day by day into the lives of children and youth. Day-by-day programs make lasting impressions that once a week methods cannot possibly attain. (d) And last but not least, a Vacation Church School is a winner as a community builder. After the first few days you could hear groups of children all over our village singing our "pep" songs. Our leaders sang with them, worked with them, laughed with them. When the last night came our assembly room was filled with the children and their parents. The handwork was on display in the various departments and had a demonstration program in order to give our visitors some idea of what had been going on from day to day.

## The Vacation Church School in a Community Center

By W. D. VAN VOORHIS



Learning to sew at the Vacation Bible School, Beech Bottom

THE Beech Bottom Community Christian Church, Beech Bottom, West Virginia, is the only Protestant church in a community of fourteen hundred people. Our beautiful building stands by one of the best centralized schools in the state. Happily racial and sectarian prejudices are rather conspicuous for their absence among our people and we enjoyed quite a variety of races and creeds in our Vacation Church School last summer.

We began our school by electing Mrs. Van Voorhis dean, and selecting for her helpers a group of eighteen leaders. We were fortunate in having a number out of this group who had been trained in the public schools. Our music teacher, our manual training teacher, and two of our primary teachers were among this number. Mrs. Van Voorhis brought to the school her many years of experience as a lesson writer, and as an employed worker in the State University Extension Camp at Jackson's Mill.

When we opened the doors of our school

on the morning of July 20 we were greeted by the happy faces of 115 pupils and our eighteen leaders. They easily fell into the routine of our daily program which ran about as follows:

9:00 to 9:30. The pupils, formed in double line at the door of the educational department, marched to music, as they were accustomed to do at school, into the assembly room. After a brief period of worship led by the dean, this period was given to the learning of carefully chosen hymns and songs and passages of Scripture, which all could share. From 9:30 to 10:00 the primary children were released to their own department where their program was varied according to their needs. After the departure of the little folk one of our workers drilled the boys and girls in "The Commandments" and in other choice passages of Scripture. Then followed the story hour. At this period Mrs. Van Voorhis was able to hold the interest of the boys and girls as she told them the stories of the first

# Three Babies In Congo

By DR. MYRTLE LEE SMITH

ONE day at the hospital at Lotumbe, Africa, the white doctor sent a hurried call, "Here take my bicycle and get Mamma Mputu quick." The response was prompt and two heads got together to start a big fight over the skinniest, coldest, most pitiful little skeleton-like human baby one ever saw still breathing the breath of life. All of motion capable of detection was a constant turning of the cadaverous-like head—searching ever searching for a bit of food to sustain the fading life spark. The mother consented to the conditions which alone could hold out any hope of help, namely to give the baby completely into the hands of the nurse and doctor to take to their bedroom where one or the other or both could fan the spark that was so nearly extinguished by disease and starvation. All along the journey to the Mission, people laughed at the mother for having hopes for a thing like she was carrying, and rightly, for had not *all* the other babies who got the disease in her village been buried, nine of them, because of fever and the terrible whooping cough epidemic?

She had faith in the Mission so she followed every word we said. The first act was to open a can of dried powdered buttermilk and make up a weak solution of buttermilk in a bottle and feed the starving mite—and the mother-heart rejoiced as she saw the Baby Theresa try to take food and then fall asleep for the first time in days. Then there was a scurrying and the clean-up process began. The hair was swarming with lice, the nails were long, but otherwise no disease of the external surface. The head was shaved and soaped and scrubbed clean, the nails cut, the baby enveloped in cotton flannel and put to sleep in the mother's arms till the baby bed could be got ready, the hot water bottles filled and the marasmic infant be parked in the white mamma's room where for so long a fight with death was to go on over the little girl that was to become a real baby if God willed to be on the side of his workers. Next morning after a sleepless night for the nurse and doctor, they sat dejectedly holding the worst imaginable looking little yellow lump of skin and bones, cold and clammy, no response to stimulus, apparently beginning the last long sleep, and they summoned the mother to watch lest the battle be lost. Nurse Stober took a few drops of milk to moisten the parched tongue, for the eyes and mouth were open as in death, when lo! a miracle was wrought before our startled eyes. The baby awakened and began to drink the drops of milk that were proffered. By the time the mother arrived there was a ray of hope so we asked her to try to see if the baby would nurse.

Many times after that we wondered if



Theresa and Peter getting acquainted

it was worth the while to torture the little mite into staying on earth a wee bit longer. We were so puzzled to know what to do next but whatever we could think of to do I'm sure we tried. Nights were more like nightmares than rest time, for if one got frightened and thought the end had come she called the other—the baby's tiny frame was wracked with violent coughing, the thermometer went up and up. It was a great day when the scales recorded the first fraction of ounce gain and after that it kept up slowly, slowly but only we could see that there was any change.

The baby came into our possession November 11, 1930, weighing five pounds, and the best estimate of its age was three months. On Christmas Day the Christmas pageant had need of our baby to demonstrate what a baby in heathen surroundings and untrained care can become with disease. The baby had a high fever at the time of the pageant in the afternoon and the woman who was to play the part of

the heathen man's wife was so ashamed to carry before the public gaze a baby that looked like that, that it was all Nurse Stober could do to make her appear in the playlet. Now she is the idolized baby of this area—everybody wants to pet her and win her smile which is a "vision to see."

The father has no hands. They were both cut off at the time of the rubber war in Congo. Those who once might have been his undoing have been replaced by friends who give their time, their food at a cost of over \$14.00 a month, their own bedroom privacy for a nursery, for the pleasure and protection of his own helpless baby, and what a light was on his face when he first got to the Mission and found his baby not only alive but plump and smiling and cooing at him. He could not say thank you enough times to equal his gratitude and joy. The mother, Martha, a good Christian woman, has learned to do all the things about the care of her baby; since the baby could be trusted into non-medical hands. At night she has slept in the white mamma's bedroom in order to get up to care for the baby if need be. She hands out scientific advice on slightest provocation telling all who come of better baby care.

Bonganga Theresa (Taliasia) is our most prized baby because she cost us most to win the battle with death. Four months it took us to rid her of malaria and then she gained a pound a week for a month. After seven months she is on whole milk, weighs over seventeen pounds, has eight teeth, almost stands alone, says a few words, plays bewitchingly, loves her white mother more than the mother who bore her, and is a delight to our hearts.

But the sequel to her story is: we became for awhile the "mother of twins" for Peter came to us in February and took his turn at the battle for health and won gloriously over an emaciated body full of



Mothers and babies at the "baby clinic," waiting for the attention of Dr. Smith



itch and malaria. He has his bed, but shares Theresa's mother-love and care, as his mother has now another baby a week old and Peter is just over a year old. We hope to return Peter to his parents soon, a strong, fat, walking boy.

The climax is that the day we had a real bad cold and wished never to have another job till we could rest up a bit, a group stood at our back door with—what do you guess?—*another baby*, a tiny little John whose mother had just died leaving him in a milkless world. They hunted the rounds of the relatives for one who could nurse him but after three days he got to the Mission as a last resort. He is a relative of Theresa, so her mother has become the caretaker of this,

our third baby with the assistance of a ten-year-old sister, just in from "heathendom." If I can go in debt to feed one baby when I am thousands of miles from home, is there not someone who can come to the rescue of our last baby and buy us some canned milk to feed him till he can eat native food? The cut in the budget has hit us hardest in the hospital here but oh! we can't send a baby away to starve just because there is no money to buy milk for him, can we? God has put us here to befriend babies and help their mothers but he calls on you back home to hold the ropes, and says, "Inasmuch as ye did it unto the least of these you did it unto me."

We have ushered in thirteen babies this

year, kept an eye on our baby clinic, and on our prenatal class, fought some losing and some winning battles with disease, healed some ulcers, performed some big and some little operations when we just could not find any other way to serve our clientele, taught some elementary French at school, tried to sneak in a few spare (!) moments to get a little knowledge of the native language, sat in on Mrs. Clark's primary Sunday school class in her absence on furlough, checked up on our white staff a little, raised a few chickens, puttered some in the garden, played a little and now we say "time out" for today for we just must get a snooze before one of the three babies tunes up in the next room (temporary nursery).

## We're Here At Last!

By GRACE YOUNG

OUR long journey is done, and we are so glad! It took us longer than we had expected—five months and seven days. We arrived in Batang August 12, which was my birthday. We made very good time coming through China and that spoiled us a bit, for as soon as we reached Tasienlu and the Tibetans, we found that we were compelled to travel at their rate of speed. I wonder if they are not getting slower and slower. Maybe not. Maybe it is just because we have been away from them for a while. But they got us here safe and sound! We had no trouble. As far as we knew, we were a thousand miles from any trouble at any time. However, I will confess that my knees did tremble several times while coming through China.

There is nothing new for me to tell you about the journey. There were trials along the way that tested our endurance, but others have had those. There were bad rivers to cross which thoroughly soaked much of our clothing, but others have had that to happen. And then there was the food that we ate day after day. Now, the food is good, but when you have to eat canned corn, perhaps, every other day, you get rather fed up on corn. However, that is nothing that others have not done. There is the rain, snow and cold in the high altitude, yes, even in July and August, but others have gone through that.

We had to wait at Li Tang for sixteen days for the caravan of about a thousand animals to move toward Batang, but two years ago the Duncans had to wait almost that long. The Tibetans said they had to count their guns, so the caravan had to wait. I am sure I could have counted them in much less time. I believe that Li Tang is the highest, dirtiest, filthiest, most stinking, most ignorant and most religious city in all the world. It is a city 14,000 feet above sea level and to remain in such a place for so long a time was a severe test. We were only nine or ten days from Batang and if we had had a good road and an automobile we could

have made the trip in five or six hours. Well, that's nothing. This is the top of the world! What more can we expect?

I am sure you have never heard of old "Spill Beans." I'll tell you about him. Spill Beans was my old white horse. I did not want to ride a horse but as there were no mules to be had, Mrs. Ogden and I both had to ride white horses from Li Tang to Batang. Did that old white horse spill the beans for me? He surely did. He waited until he got out into the main current of a swollen mountain stream and got scared at a yak floundering in the water with his load, and there he dumped his rider. No decent mule would have done such a thing. Well, even at that my clothes got dry after two or three days. "The toils of the

road will seem nothing when we get to the end of the way." We are going to forget about them as quickly as we can. They are all over and we are back in Batang. My movie camera saw a lot along the way and if the films will stand the long wait before developing you will all get to see the result.

Everything here is so grown up that we hardly know it. We left baby orphans, but they are not that any longer. So many of our young folk are married now. How we do love them all and how glad we are to be back with them again.

God was with us every step of the way. How we do thank you all for your love, confidence and earnest prayers. I am sure we could never have made the long journey without the host of loving friends who were constantly praying for us. *We do thank you so!*

Batang, West China.



Christian Endeavor Society, Mungeli, India, under the direction of Dr. Jennie Fleming, assisted by Miss Veda Harrah

# Porto Rican Youth Face Island Issues

By C. R. WELLMAN

Professor of Religious Education in Union Evangelical Seminary

ONE of the greatest of Latin American poets, Amado Nervo, once made the profound statement that his people were suffering from a disease called *oratoritis*. They believe, he says, that once a problem has been defined with the appropriate oratorical gestures it is then solved. While Nervo with true Latin courtesy confined his criticisms to his own people, it requires scant intelligence to recognize the fact that *oratoritis* has also had its innings in our own country. Those who with the writer belong to the pre-war high school age will recall the many times they cheered themselves hoarse rooting for the orators of dear old Dogtown High, while those forensic giants solved the question of—intervention, let us say, to the two-to-one satisfaction of the local judges. Incidentally, there is a strong suspicion in many quarters that a number of these pre-war orators have found their way into the supreme lawmaking body of our country. It would seem, however, that in recent years there has been a definite trend from oratory and debate toward the more democratic procedure of fact finding and fact facing. To debate the question: Shall the church building be used for recreation purposes? may be good fun and was once considered splendid intellectual training. But after all, the only conclusion reached is a decision in favor of the negative or the affirmative on the basis of delivery, thought and poise, while the real problem behind the question remains untouched. On the other hand, a frank facing of all the factors in the situation and their evaluation in the light of the highest values will usually lead to a group decision that is purposeful and full of meaning.

It was with just this desire to give the young people a week of enriched and controlled experiences out of which there might emerge a new set of values that the curriculum of our second Interdenominational Young People's Conference in Porto Rico was planned. The committee, under the able direction of Professor C. Manly Morton, chose each course with the greatest care, keeping in mind always the needs of the young people. The fact that our Conference preceded the opening of the daily vacation Bible schools and that many of our young people would be assisting in these schools warranted the inclusion in our program of a course on that subject. Similarly, there was ample justification for the admission of courses on Worship, Appreciation of Sacred Music, Religious Education in the Home, Youth in the Church and Picturesque Interviews With Jesus. Equal care in the choice of leaders for these courses led to the selection of Miss Dortha Okrug, Professor C. Manly Morton, Rev. J. L. Santiago Cabrera, Francisco Colón Bruet, Juan



The Disciple group at the Young People's Conference, Santurce, Porto Rico: Mrs. C. Manly Morton in rear

Rivera, and Professor Florencio Sáez. Through Professor Morton the Conference was also introduced to a Life Evaluation Chart, prepared by Glenn McRae and published by the United Christian Missionary Society. All of the members of the Conference were guided carefully through this chart. Opportunity was given for careful and prayerful evaluation of their own inner lives. Given the selective character of the group it is perhaps not surprising that a composite profile placed the group as a whole in the medium column for each of the eleven activities listed.

Mention was made of the selective character of the group. The Conference was held in Blanche Kellogg School for Girls, the beautiful Congregational plant located in Santurce. It was felt advisable to keep the entire group together. This naturally placed a limit on the number that could

be cared for. So each church on the Island was allowed but one delegate. Since they did not all respond, the group numbered but fifty-eight. Almost without exception these delegates were the choice young people of the churches.

Evening vespers under the leadership of Dr. Angel Archilla Cabrera was an event. Dr. Archilla is the brilliant superintendent of the Presbyterian work on the Island. His discussions of the problems of Porto Rican youth were practical and pertinent.

Credit for the founding of this Youth Conference of all denominations goes to Professor and Mrs. C. Manly Morton. A year ago they personally assumed all financial responsibility in their anxiety to launch what now gives promise of becoming a vital institution in the life of the evangelical youth of the Island. And while we are talking of "enriched and controlled experiences" enthusiastic mention should be made of Mrs. Morton's leadership in the gastronomic curriculum. There was *enrichment* in each succulent dish and the *control* was evidenced by the fact that she kept the daily cost per person down to less than twenty-five cents!

Opportunity was given each evening at the close of the evening service for a quiet revaluation of the day's experiences in the prayer groups which gathered in the cloistered garden. This group sharing of their religious experiences served as spiritual motivation for the decisions they had made during the day. The last evening Mrs. Wellman's address lifted into their conscious thinking the need for coordinating all of their life values with the supreme values as exemplified in the teachings of Jesus. Following her address the entire group participated in a candlelight service, pledging themselves to renewed activity in their Christian Quest.



Young People's Conference Group, Santurce, Porto Rico



# A Missionary Mother In Argentina

By MAY YOHO WARD

THIS has been such a happy year for us! We have been here almost three years and certainly the last year has been the happiest of the three. We have been blessed with good health, Baby Dee adds to our ever-growing enjoyment of her, and the church work has developed beyond my dreams.

Colegiales has the new church building, which gave added incentive there, and they are having more than a hundred at the services. Señor Sarli has his rented hall just about full and has done better this year than ever before, and our own work in Saavedra has gone forward both in numbers and fellowship.

Two months ago the church was organized with fifteen members. It was a very nice service. After the charge was given by the pastor each one went to the front and personally signed his name in the church register and that was followed by the Lord's Supper. The young people organized a society with thirty members and they are starting off with all the enthusiasm you can imagine. I'm far from being a musician but I have certainly enjoyed the way the young people have wanted to sing and the willingness with which they spend hours at it. There were so many of them that we divided into two choirs and they take turns in singing. They had never done any part singing of any kind and after their first number I was as proud of them as though they were singing over the radio.

Last Saturday night, for the first time, we had a union meeting of the young people of our four churches. The program read that if it rained the meetings would not be held in the afternoon but would begin at seven. It just poured (this is the rainy season). Mr. Ward went to the church in case someone came and when the phone rang at seven I thought likely he was calling me to tell me it wasn't worth while to come, but instead it was to tell me to hurry, that about sixty were there. I went, though I had to search for places where I could get across the street (being at sea level the water does not run off quickly and there are no street drains, so at times the street is full of water from curb to curb). The young folks kept coming until the Sunday school room at Cramer Church was full and they had to stand. I was to make the "main" speech of the evening and it was ten-thirty before I was announced. Save for a hymn I followed right after a series of four stunts which had had us all just rocking with laughter. I said to myself that at that hour and after stunts nobody would be interested in what I had to say on how young people

could serve. But they gave perfect attention (they likely had to do that if they were to understand my Spanish) but the marvel is that they were willing to do it. Everybody thought it was a splendid meeting and after seeing a group of about 130 of them together you realize what a nice group they are.

One can't dodge the fact that language or rather lack of it is a big handicap and only this year it seems I have come to appreciate the folks for what they are, and every day I realize more that the goodness of people is only bounded by the world itself. Near us lives Señora de Storni, who is lovely to me. She has seven children of her own, the oldest a little younger than I am, and she has treated me like a daughter. Yesterday she was here to show me how to make grapefruit marmalade and she always sends a fresh egg to the baby every day (that's a good many in a year). Day before yesterday one of the young married men, whose wife is a member of the church, brought a basket of turnips, new onions and spinach from his garden, today another man brought a fine bunch of bananas, and recently our neighbors (who are Catholics and who have no connection with us except being neighbors) brought over a cake so that we might know the kind made back in the provinces. People are much the same the world over and some of these folks I love dearly.

I WONDER if I would bore you if I told you how I spend a day! In order that you may get some idea of my life, I want to tell you of the past two days which are about the way most days go. Dee Yoho, or Sweeteta, is as regular as an alarm clock and got us up at six-thirty. I went to the street market before breakfast, after I had dressed and fed her, and then went off to kindergarten. We had a good kindergarten this year with regular attendance on the part of eighteen children and irregular on the part of six more. The Catholics have started a kindergarten on the very next corner. Of course they went after Catholic parents. Guillermo was one who was urged by the priest to change and he went one day but he is back again. He says he likes to sing and they do not sing at the other one. I have tried to make the kindergarten a real one and have read and studied considerable about how an up-to-date one should be conducted, and yet my principal job in life is character or religious education and our kindergarten is definitely religious in tone. We have stories and games, we learn to count and to name colors, we build cities in sandpiles and houses out of blocks, we

dramatize "The Three Bears" and weave baskets but we also go into the church part occasionally to sing with the organ, and we sing every day religious songs and thank the Heavenly Father for the lovely things of the day. I have never heard finer prayers offered by any child than I have heard from the tots in our kindergarten who pray as sincerely and as matter-of-factly as if Jesus were in our very midst. The kindergarten has indeed been a joy.

TO-COME back to the day's program. I came home, got the noonday meal, washed out the baby's clothes and was hanging them out when Señora de Storni arrived to help with the marmalade. When she left I went to the dentist and then home again to work until six translating materials for Vacation Bible School. (The one course for beginners which I did and which is now being tried out in several places is proving very satisfactory and I think will be put into printed form.)

Supper was put on to cook while I bathed and fed Dee Yoho and played with her a bit before she went to bed at seven. She is a marvelously good baby and goes to sleep almost the minute her head hits the bed. Supper over, and one of the boys of the church arrived for help with an English lesson. Then I wrote a couple of letters, prepared my lesson for this morning, took a bath and went to bed at 11:15.

This morning for some reason Sweeteta slept until seven and we did also. I left the house at 8:20 for Flores (both the Seminary and the Instituto are an hour's ride from us) for a class which I teach there. I wish I could write word pictures. I would like to have you know the nine "peachy" girls I have in class. Home again at 11:30 to feed the baby and get her to bed for her nap. Lunch doesn't amount to much on Friday for Mr. Ward eats at the Instituto (he has classes morning and afternoon). Then the baby's washing and my hair. While it dried I studied a reading I have to give tomorrow night at the reception for Miss Foster. Later in the afternoon I went to the church for my girls' club which is based in large measure on the Girl Reserve organization. There were fifteen there and we had a good meeting. I was so amused at one of the girls who said she wanted to know if we were going to have this year a "Sunday school of whatever day." It took a minute for me to decide that she was talking about the Vacation Bible School. Since coming from the church things have gone the same as they go every day in the evening—caring for the baby and preparing the supper.

# Fall Activities in Our Colleges

## Liberal Arts College Movement

THE Liberal Arts College Movement, inaugurated in March, 1930, held a meeting in connection with the annual meeting of the North Central Association in Chicago, Illinois, October 2. The purpose of the Liberal Arts College Movement is to reinterpret and to make the American public aware of the purposes, program and place of the Liberal Arts College in American higher education. Special emphasis is laid upon the place and importance of the Christian college. Fifteen men were chosen from the educators of the nation to direct the Liberal Arts College Movement and this group of men is known as the Committee of Fifteen. This committee arranged for the nation-wide broadcast on the Liberal Arts College, which occurred on the evening of November 14. The general secretary of our own board, H. O. Pritchard, is a member of this Committee of Fifteen and has served as chairman of two or three of the most important sub-committees.

## Hiram Celebrates Garfield Centennial

Hiram College observed the one hundredth anniversary of James Abram Garfield, twentieth president of the United States, with appropriate services November 19, 1931. Hiram has a peculiar claim upon the distinguished American, for he was at various times student, teacher and president of the college.

The principal address of the day was given in the college auditorium at 10:30 o'clock by Dr. Harry Garfield, president of Williams College, a son of President Garfield. Other features of the observance included a flag ceremony at the college flagstaff, sponsored by the Ohio Commandery of the Military Order of the Loyal Legion of the United States, a trip to Orange, Ohio, to the site of the cabin in which Garfield was born, and an evening concert by the Orpheus Choir of the college.

## Passing of Professor Otto Claude Kinnick

Friends were shocked to learn of the death of Professor Otto Claude Kinnick, a member of the faculty of Nebraska Wesleyan University, Lincoln, Nebraska, which occurred in Lincoln October 23. Professor Kinnick was for several years a valued member of the faculty of Eureka College and later of Phillips University. During the World War he served overseas as an instructor in the University of Bonn. Following the war he taught at Queen's University in Canada, later going to Phillips University. He had served as a member of the faculty of Nebraska Wesleyan for the past two years. The widow, three sisters and two brothers survive.



Committee of Fifteen of the Liberal Arts College Movement

Standing, left to right: H. O. Pritchard, general secretary of Board of Education of Disciples of Christ; Albert St. Peter, executive secretary of National Broadcast; Homer P. Rainey, president of Bucknell University; Rees E. Tulloss, president of Wittenberg College; H. H. Sweets, secretary of Board of Education of Presbyterian Church in the United States; W. G. Clippinger, president of Otterbein College; H. J. Burgstahler, president of Cornell College; Harry M. Gage, president of Coe College. Seated, left to right: George L. Omwake, president of Ursinus College; John E. Bradford, secretary of Board of Education of United Presbyterian Church; Guy E. Snively, president of Birmingham-Southern College; A. N. Ward, president of Western Maryland College; Albert C. Fox, president of John Carroll University; B. Warren Brown, executive secretary of Liberal Arts College Movement; W. J. McGlothlin, president of Furman University; Irving Maurer, president of Beloit College.

## ATLANTIC CHRISTIAN COLLEGE

Professor F. A. Hodges has been elected president of the Atlantic Christian College faculty club for the current year.

Ten students whose fathers or mothers were students of Atlantic Christian College are enrolled in the college this year.

The faculty is indebted to the woman's council of the Wilson Christian Church for the redecoration and refurbishing of the faculty parlor at the college.

## BETHANY COLLEGE

Three journalistic aspirants in Professor E. E. Roberts' class on news writing are finding it a live and practical course. Besides the regular lecture period, the class has a laboratory period once a week, when the members go to Wheeling for a day or a night and spend their whole time in practical news work. Through the cooperation of the *Wheeling Register* and the *Wheeling Intelligencer* the class is allowed to make the rounds with regular staff reporters occasionally to write for the papers, and to receive training in all the departments of a large modern news office.

## BUTLER UNIVERSITY

Samuel K. Sims, a Butler University freshman, was awarded first place in the fifth annual Atwater Kent Foundation state audition for young men, held in Indianapolis on October 25. Mr. Sims,

a bass singer, represented Indiana in the district audition in Chicago November 22.

William J. Evans, promotional director of a state-wide campaign for the College of Religion, has resigned, to become promotional secretary of Cadle Tabernacle, Indianapolis.

Avukah, national Zionist organization, received its national charter October 24. President Walter Scott Athearn was the principal speaker at the formal banquet held in connection with the reception of the charter. The purpose of the organization is to aid in the renaissance of Jewish culture and to stimulate closer association among Jewish students in the university.

Thespis, dramatic club of Butler, presented the one-act drama, "The Drums of Oude," before the English and speech sections of the Indiana State Teachers' Association which met in Indianapolis recently.

## CULVER-STOCKTON COLLEGE

The Culver-Stockton band, directed by L. G. Fascinato, took first place in a band contest at Keokuk, Iowa, on October 14. The contest was a part of the Missouri-Illinois-Iowa Day in that city and over thirty thousand people were in attendance at the program. Mr. Fascinato and his thirty-two piece band received much praise on this trip and did much toward upholding the enviable record that Culver-Stockton has earned in music.



E. H. Williamson of Enid, Oklahoma, a graduate of Culver-Stockton, and for many years a minister of the Christian church, passed away September 30 at an Oklahoma City hospital following an operation. Mr. Williamson had been connected with the promotional departments of Culver-Stockton College and Phillips University.

Dr. Harold E. Briggs, head of the department of social science and professor of history and political science, has been invited to speak before the American Historical Association in its annual meeting to be held in Minneapolis during the Christmas holidays. His subject will be "Some Bonanza Wheat Farmers of the Red River Valley." Dr. Briggs holds a life membership in the association.

Gerald E. Maggart, of Quincy, Illinois, a graduate of Culver-Stockton in 1930, has been granted a scholarship for a year's study at Chicago Theological Seminary of the University of Chicago. The award consists of a gift of \$500 and a stipend of an additional \$200 for field work. Mr. Maggart is preparing for the ministry. Upon graduation from Culver-Stockton, he won a curator's scholarship for a year of graduate study at the University of Missouri and for the past year has been working for his Master's degree in the department of sociology of that institution.

#### TEXAS CHRISTIAN UNIVERSITY

A monthly broadcast over KTAT, Fort Worth, by representatives of T. C. U. is being sponsored by a group of Fort Worth women who are former students of the university. On October 24 Dean Colby D. Hall spoke on "T. C. U. in the College World," and several numbers were given by David Bruce Secular, tenor.

The Horned Frog Band of the University is making plans for a trip to the Chicago World's Fair in 1933.

The Timothy Club of Brite College of the Bible is affording practice in preaching to freshman and sophomore students by featuring two fifteen-minute sermons by lower class members at each of its meetings. Junior and senior members criticize the sermons.

Professor S. W. Hutton, teacher in New Testament and Worship Ministries, has been elected secretary of Brite Bible College for the year.

During the month of October Dr. W. C. Morro, professor of New Testament history in Brite College, was pastor of the University Christian Church services being held each Sunday morning in the T. C. U. auditorium.

#### WILLIAM WOODS COLLEGE

A laboratory kindergarten is being conducted by Hazel Holt McPherson in connection with the education department of William Woods College. The school provides practice teaching for students majoring in kindergarten work.

Miss Fannie Willis Booth, alumnae hostess of the college, is recuperating from a major operation undergone several weeks ago.

Miss Ethel K. Boyce, dean of the faculty and professor of English, is working on a book of Irish folklore to be published soon. Miss Boyce spent the past summer in travel and research in the Irish Free State.

Miss Dora Louise Cockrell, daughter of President and Mrs. E. R. Cockrell, is teaching a class of small children in human relationships at the Alabama State College, Montevallo, Alabama. Miss Cockrell received the degree of Doctor of Philosophy from Yale University last year, specializing in child training.

The Second Generation Club at William Woods has fourteen members this year. This speaks well for the loyalty of students and the esteem in which the college is held.

#### PHILLIPS UNIVERSITY

Phillips University is well along on its twenty-fifth year and special plans have been made to commemorate the silver anniversary of the institution. These plans have been enthusiastically welcomed by churches and individuals in that territory.

President I. N. McCash is scheduled to preach at the Naval Academy at Annapolis November 22, both morning and evening. He is one of nine speakers in the United States to have this distinction. Dr. Frank Lash, a Phillips alumnus, is chaplain of the Academy.

A new book entitled *Religious Backgrounds of Early Christianity* by Dean F. H. Marshall has just come from the Bethany Press, Saint Louis.

Two hundred and fifty Phillips students attended the Wichita Convention. Four hundred and eighty-one people attended the Phillips banquet. The Boys' and Girls' Glee Clubs were on the convention program and sang at the banquet. A fifty-piece band, wearing the bright Phillips uniforms, also played for the convention.

#### TRANSYLVANIA COLLEGE

The noted library at Transylvania has recently received a copy of the records of the Presbytery of 1803 and 1804, containing its dealings with Barton W. Stone. The records were found in the archives at Montreat, North Carolina, by C. C. Ware, and form a valuable addition to the extensive historical materials relating to Barton W. Stone already in the possession of the library.

On October 19 a bust of Jefferson Davis, the gift to Transylvania of the United Daughters of the Confederacy, was unveiled in Morrison College Chapel. Jefferson Davis was a student at Transylvania from 1821 to 1824. His new biographer, Allan Tate, says that he was perhaps the best educated man in the United States Senate at the time he was a member of that body.

#### EUREKA COLLEGE

Each Sunday afternoon for some months Eureka College will broadcast a program over station WMBD, Peoria. The time is from 2:30 to 3:00 o'clock.

A feature of the Eureka Home-coming festivities was the play, "The Imaginary Invalid," by Moliere, given on Friday evening, October 30. The play was coached by President Clyde L. Lyon.

Eureka's enrollment has shown a gradual increase for the past two years. New matriculants this fall have broken all records in their showing in the nationally administered tests. High scores in both the psychological test and the English training test point to unusual quality in the incoming class of 1935.

#### CALIFORNIA CHRISTIAN COLLEGE

A "Friends of the Library" Movement has been inaugurated at California Christian College, through which it is hoped the college library will be measurably augmented. Any individual, class, or church may become a "Friend of the Library" by donating one or more books to the library. Except in instances where the donation is one of an entire library or of several volumes, donors are asked to give the money by which books may be purchased at library discount prices by the college. A plate bearing the donor's name will be placed in books so given.

Mary Carr Moore's ninth and latest opera, "Los Rubios," whose story is of early California days, was presented in the Greek Theater in Griffith Park, Los Angeles, in September, as a part of the one hundred and fiftieth anniversary celebration of the city's founding.

A course in "The Life of Christ in Art" is being offered for the first time this year by Dr. Martella Cone Lane, professor of Art.

The Personality Committee, which began its work last year with seniors, has this year extended its efforts to include juniors. The committee examines the students, showing them their weaknesses and points of strength, and seeks to guide them toward improvement. A marked development of personality during the four years of college life has been established as one of the requirements for graduation from California Christian.

#### SPOKANE UNIVERSITY

President Roy K. Roadruck has spent several weeks this fall in the East, seeking financial aid among the friends of the college.

Thirteen Spokane students are ministering to fifteen churches in and near Spokane. Arrangements are being made for the supplying of other points by student ministers.

Roy C. Jacobs, a graduate of Spokane, has accepted a call from the Spokane Valley Christian Church. Mr. Jacobs served a number of years as secretary of the Inland Empire Christian Missionary

(Continued on page 45.)

# Their Gift and Mine

## A Service of Worship for Christmas

By HAZEL HARKER

If your church has a baptistry in the center at the back of your platform this will furnish the most perfect setting for the tableaux. Otherwise you will need to use curtains or screens to shut off the back of the platform while the groups are taking their places. No special background is necessary and we suggest that you keep your Christmas decorations simple and worshipful in character. The effect of the tableaux will be best if there are no electric lights used in the auditorium or platform except a strong light, perhaps a 100-watt bulb with a reflector hung above the tableau groups.

Seat your Juniors and Intermediates on the side of the auditorium nearest the piano and use them as the special choir.

Be sure that all the participants in the program are ready to take their places promptly so that it will move smoothly and without any announcement after the series of tableaux begin.

*Organ prelude.*—Arrangement of Christmas carols. (As the prelude begins, the adults, the young people and Seniors not in the tableaux and the Junior-Intermediate choir take their places.)

*Processional.*—"There's a Star" or "Joy to the World" (sung by the Junior-Intermediate choir as the Nursery, Kindergarten and Primary Departments march in and take the places assigned to them).

*Invocation*—Pastor.

*Hymn.*—"It Came Upon the Midnight Clear." Assembly.

*Series of tableaux.*

Reader—young person in white draped costume or choir robe.

Joseph and Mary

Three shepherds

Three Wise-men, all in the traditional costumes,

Old man, old woman and three children, varying in age, all shabby clothes of the present day.

*Hymn.*—"Holy Night, Silent Night." (1st verse) Junior-Intermediate choir.

*Reader.*—Luke 2:1-7.

*Tableau.*—"The Nativity"

(At the close of the reading and as the children sing, the doors, curtains or screens are withdrawn to disclose the "Manger Scene." The manger should be set diagonally from the left back to right front so that Mary may sit to one side and back of it and Joseph stand behind her, both looking down at the glow of light representing the Christ Child in the manger. This will be from a concealed flash light or light bulb and is more effective than a doll. They hold their positions till the song is finished when the doors, curtains or screens are closed.)

*Carol.*—"Away in a Manger." Nursery, Kindergarten and Primary Departments standing in their places to sing.

*Reader.*—Luke 2:8-14.

*Tableau.*—"The Adoration of the Shepherds."

(At the close of the reading and as the Junior-Intermediate choir sings, the doors, curtains or screens are withdrawn to show the shepherds kneeling to the side front near the manger with bowed heads in adoration. Mary and Joseph are as in the first tableau and all hold their positions till the song is finished, when the doors, curtains or screens are closed.)

*Carol.*—"While Shepherds Watched Their Flocks by Night" (1st and 2nd verses) or "The First Noel" (1st verse). Junior-Intermediate choir.

*Reader.*—Matthew 2:1-11.

*Tableau.*—"The Wise-men Bring Gifts."

(At the close of the reading and as the song is sung, the doors, curtains or screens are withdrawn to disclose Mary and Joseph as before, the shepherds standing opposite Joseph at the back and the three Wise-men kneeling and lifting up their gifts before the manger. Be sure that they have appropriate gifts such as a silver jewel box, a brass bowl or small vase and a decorated or lacquer box and each Wise-man should lift his gift on the palms of both hands.)

*Carol.*—"We Three Kings of Orient Are" (1st verse). Three young men.

*Reader.*—John 3:16; Psalm 103:1, 2; Matthew 25:34-40.

*Tableau.*—"Unto the Least of These."

(At the close of the reading and during the singing by the quartet, the doors, curtains or screens are withdrawn to disclose two old people standing at one side and three children huddled together at the

other, all looking at each other disconsolately. They hold their positions till the song is finished and the doors, curtains or screens are closed.)

*Hymn.*—"Somebody Did a Golden Deed" (1st and 3rd verses). Quartet.

*Reader.*—2 Corinthians 9:6-15.

*Tableau.*—"Honoring the King."

(At the close of the reading and during the singing by the choir, the doors, curtains or screens are withdrawn to disclose Mary, Joseph and the manger as in the first tableau, with the old man and woman and the children standing opposite Joseph, back of the manger. They hold their positions till the song is finished and the doors, curtains or screens closed.)

*Carol.*—"O Come All Ye Faithful." Junior-Intermediate choir.

*Superintendent of the Church School.*—We are living in a time far removed from the birthday of our Lord and yet each year we celebrate his coming. We cannot go to the manger where he lay to offer him our gifts but we have his word that as often as we remember those in distress we are ministering to him. What could be more appropriate than that our Christmas offering should be given for the sharing of the comforts of home with the homeless aged and little ones? *Share a Home* is our slogan and as our choir sings you will now have an opportunity to make your Christmas gift to the little newborn King.

*Carol.*—"As With Gladness Men of Old." Junior-Intermediate choir.

(Arrange to have six or eight of your Senior boys and girls take the offering unless you prefer to have it brought forward by class representatives. In either case have the prayer of dedication.)

*Prayer of dedication.*—Pastor.





# Station UCMS Broadcasting

ANDREW F. HENSEY, formerly missionary to Africa, and now professor in the Africa department of Kennedy School of Missions, Hartford, Connecticut, has recently been made a Fellow of the Royal Geographical Society.

At the annual meeting of the Congo Protestant Council held at Leopoldville, Congo Belge, Africa, Herbert Smith of our mission at Bolenge, was elected president. At the same meeting the secretary, Emory Ross, announced that he would be leaving Congo at the end of the present term, for a period of at least four years. By unanimous standing vote Mr. and Mrs. Ross were requested to reconsider the matter. They expressed their willingness to stay on for another year, that is, until 1933. They feel that they must come home at that time to meet the problem of their children's further education.

In this time of bank failures with resultant loss of church and missionary money, it is heartening to receive from Mrs. Walvogel, treasurer of the woman's missionary society of West End Church, Toledo, Ohio, her personal check for \$100, the full amount of missionary funds deposited in a bank which recently failed. This shows a fine type of stewardship.

James S. Bryant, minister of the church at Rockville, Virginia, writes that he is getting real results from the use of lantern slides sent out by the United Society. He says, "We are using this means to build up missionary interest, and incidentally are building up the missionary finances."

From St. Louis, Missouri, comes a tiny card bearing greetings from Faye Catherine Backus, who arrived at the home of Mr. and Mrs. Henry Backus, October 23, 1931. This will be an item of interest to the many friends who knew Miss Faye Provines when she served so capably in the promotion department of the United Society.

Word has come of the death of Mrs. Nellie Fuller, October 6, in Los Angeles, California. Mrs. Fuller is survived by her husband, Dr. Z. Fuller, and her daughter, Miss Mary Fuller. They served for a time as missionaries in Mexico, and later at our Mexican Institute, San Antonio, Texas, and have recently been working in our Japanese Christian Institute, Los Angeles, rendering devoted service wherever they have gone.

A very flattering call has been extended to Jesse M. Bader, secretary of evangelism, Indianapolis, Indiana, from the Commission on Evangelism of the Federal Council of Churches of Christ in America.

However, Mr. Bader has decided to remain with our brotherhood and will continue as head of the home department, of the United Society as well as secretary of evangelism.

It will be of interest to our readers to know that the following are generously assisting as guest speakers in the One-Day Conventions conducted by the United Christian Missionary Society:

M. O. Kellison, Howard McConnell, E. F. Leake, Marion A. McQuary, Clifford A. Cole, D. B. Titus, Warren Grafton, Joel Lee Jones, H. S. Saxby, George L. Bush, A. L. Cole, Charles B. Tupper, W. F. Rothenburger, George A. Miller, Joseph W. Hagin, F. H. Groom, B. F. Cato, M. O. Sansbury, F. W. Burnham, Richard E. Brown, Albert W. Luce, Arthur A. Hedges, J. B. Hunley, J. B. Robertson, Ray E. Hunt, Harry L. Ice, A. B. Bristow, C. N. Filson, Robert W. Lilley, M. H. Garrard, C. W. Cummings, G. D. Serrill, W. M. Norment, A. C. Brooks, Elmer Ward Cole, W. A. Shullenberger, David H. Shields, Hampton Adams, J. David Arnold, L. N. D. Wells, Ben S. Johnson, Paul G. Preston, Ephraim Lowe, S. Lee Sadler, C. B. Grubb, Clifford S. Weaver, Rhodes M. Thompson, W. H. Hanna, Edgar DeWitt Jones, H. A. VanWinkle, Frank M. Lowe, Jr., W. P. Kohl, Cleveland Kleihauer, R. C. Snodgrass, H. P. Shaw, Jewell Mathews, George O. Marsh, George Quiggin, Lloyd L. Roach, Norman H. Robertson, W. D. Ryan, Craig W. Schwartz, Bernard P. Smith, C. F. Stevens, O. E. Tomes, H. T. Wood, Clayton H. Wilson, C. S. Linkletter, Charles H. Lemmox, J. Wayne Drash, Wm. A. Knight, E. W. Harrison, Ernest L. Ford, S. M. Davidian, Lin D. Cartwright, J. Eric Carlson, J. D. Boyd, Floyd A. Bash, C. E. Burgess, Roy H. Biser, James N. Faulconer, C. N. Jarnett, C. E. Stanton, Orval D. Peterson, Wm. R. Holder, C. E. Wyatt, J. Warren Hastings, E. C. Lucas, John Barclay, C. R. Stauffer, H. Parr Armstrong, W. N. Weaver, R. H. Crossfield.

The new building at Southern Christian Home, Atlanta, Georgia, will be formally dedicated during the sessions of the Georgia State Convention, which is being held in that city in November.

The new hospital unit of Colorado Christian Home, Denver, will be dedicated during the period December 1-4, with a varied program provided by the churches of Denver, all of the churches of that area being invited. F. M. Rogers of the benevolent department of the United Society will be present and assist in the afternoon and evening of each day. Much of the money for this unit was available through a bequest given especially for this purpose. This is not

a general hospital but for the purpose of serving the babies in the Home.

The publication of *King's Builders* the magazine published by the United Christian Missionary Society for boys and girls will be discontinued with the issue for December, 1931.

Beginning January 1, 1932, the missionary material for Juniors will be carried in the *Junior World*, a weekly publication of the Christian Board of Publication, Beaumont and Pine Streets, St. Louis, Missouri.

Subscriptions for *King's Builders* will be transferred automatically to the new publication for the full term due.

Beginning with the January issue, *WORLD CALL* will contain a page of helps for leaders of Juniors.

Miss Grace McGavran of our missionary education department, born in India, a daughter of missionaries and sister of a missionary now in service, will edit this material and Miss Florence Carmichael of the religious education department will assist.

Whether this step, made necessary by decreased receipts, proves to be a retreat or an advance depends on the support given the new arrangement.

An interesting word comes from the Japanese section of Colorado where we have been supporting Miss Clara Crosno in a splendid piece of home missionary work. The readjustments in the budget of the United Society necessitated the discontinuance of this service and now comes word that the Japanese themselves there are undertaking it, subscribing for Miss Crosno's support out of their meager savings, one family having the telephone removed from the home in order to do its share.

The Japanese with whom we are working on the Pacific Coast are being increasingly recognized as leaders in the religious life of their people of that region. When Toyohiko Kagawa was in Los Angeles recently, our pastor, K. Unoura, was one of a committee of three to arrange his schedule over southern California. Mr. Unoura accompanying him on most of his trips. It was in our new Japanese Church in Los Angeles that the great mass meeting was held in connection with Kagawa's visit.

With a desire to be helpful and to be doing something worth while J. G. McGavran is giving his services during the morning hours to assisting those in search of materials in our library. Mr. McGavran's ready knowledge of missionary literature and wide acquaintance with our work makes his service of particular value.

# Missionary Organizations

## Plans for Adult Organizations—January to June

FOR six months the three adult missionary organizations in the local churches will be studying the rural aspects of our own foreign work as supplementary to the interdenominational mission study on the same general theme. The books for adults were listed on pages 42 and 43 of the October *WORLD CALL*. At least three leaflets are provided for each program meeting, the entire set for the six months being available for sixty cents for those who have not standing orders. The sixteen-page supplement issued with December *WORLD CALL*—"The Lonely Billion," will provide general information on each of the foreign countries in which our people have work, together with many pictures and interesting facts. From one to three additional articles will be found in each of the issues of *WORLD CALL* from January to June, and reference will be found to these on the program page of *WORLD CALL* month by month.

A special feature for the six months is a series of biographical sketches of interesting women nationals from various countries. One is available for use in connection with each of the six programs. These are: "A Versatile Daughter of Japan," "Slave—Slave Owner—Christian," "A Portia of the Philippine Islands," "Bravest of School-Teachers," "These Have Attained," "A Lovely Daughter of Old Mexico."

A general leaflet has been written for the person responsible for planning the entire six months' program and for giving help to each of the six leaders of the programs for the period. Also there is available a folder containing the equivalent of six single-page leaflets for each of these leaders of the programs planned. This latter is called "Month by Month with the Program Leader." Two copies are sent with each order, one for the president or chairman of the program committee to keep during the entire period and for repeated reference; and the other for clipping and distribution to the six program leaders.

\* \* \*

Friends of Miss Edith Eberle (for three years connected with the Missionary Education Department as author and correspondent with local churches for better programs of missionary education) will be pleased to know that her doctors feel it is possible for her to continue as editor of the programs for the adult missionary organizations for the year 1932-33. This is all she will be able to do during that time, but it is hoped that another year will see her in possession of her complete health and full powers of service.

Suggestions for the development of the programs for the year beginning July, 1932, and continuing until June, 1933, will be gladly received by the missionary education department and forwarded to Miss Eberle. Miss Lois Anna Ely, of Nantunghow, China, at home on furlough, is assisting Miss Eberle in planning the programs on China for the six months from January to June, 1933. Miss Ely has had two terms of service in China and is eminently qualified to assist in presenting a most interesting period of study of our own work, against the background of interdenominational books and materials planned for that same period.

\* \* \*

### For the Leader of the January Program

January topic—"Fellowship for the World's Loneliness." (Loneliness is one of the greatest enemies to the happiness of men and women in village life and in rural sections. The cure the church applies to this need is friendly contact through social centers, playgrounds, reading rooms and visitation in the home.)

Program leaders should always plan a meeting after having first read carefully pages 6 and 7 of the annual program booklet. Refer to the program page of December, 1931, *WORLD CALL*, for any helps which were not available at the time the leaflet material went to press. In general however, the page referred to will agree with the leaflet.

On the page of the December *WORLD CALL* assigned to the development of the devotional talk for the January program will be found the suggestions prepared by Miss Lela E. Taylor for this meeting on the theme—"Sharing our Joys." Luke 15:1-10.

The leaflet—"Lonely India Villagers Find Friendship and Fun." This leaflet is made up of contributions by Mrs. Homer Gamboe and Miss Ann Mullin, whose work is teaching among those women in India who are confined strictly to their homes, and who can tell much of interest regarding these lonely women. In December *WORLD CALL* there will be found another article by Miss Mullin "Hungry for Real Friendship" which will be good reading in line with the theme.

Leaflet—"Catching Religion at the Luchowfu Social Center." Miss Laura Lynne Major knows what this type of Christian center can do to meet the loneliness of Chinese children and women.

Leaflet—"A Versatile Daughter of Japan." This is the first of a series of impersonations to be given during this period of six months. We suggest that the impersonations be given in the first person. Mi Chan is a very charming young Japanese woman whom all of our American women will love after having met her at this meeting. If costume is desired, the following is suggested:

A kimono of dark material with small pattern. For a young woman, a bright colored obi, or sash. This is made most easily by taking a piece of heavy material such as silk or cambric, and folding it over a piece of stiff paper eight inches wide and long enough to go around the body just above the waistline. A second piece of the heavy material is folded over a wider piece of stiff paper. Pin the first section of the obi about the body with the join in the middle of the back. Fold the second section over the "belt" thus formed and at right angles to it. A better effect can be gained if pictures are studied before it is attempted. The hair should be dressed simply with a knot on top of the head. Use no hair ornaments.

Article—"The Loneliness of the Missionary Family" has been promised by Mrs. Ernest Pearson, of Mondombe, Africa. We hope to have it in the January, 1932, *WORLD CALL*. This will be most effective and should certainly be used.

A list of the foreign missionaries of the United Christian Missionary Society will be sent free to any one requesting it. This list may be used throughout the six months' period for information and for fellowship in prayer.

### Poster Suggestions

Excellent poster material will be found in the December supplement of the December, 1931, *WORLD CALL*—"The Rural World." A poster should not contain too many pictures and if possible those should be selected which emphasize the loneliness of the farmer and his family. Some such phrase as this might be used: "One Billion Rural People are Hungry for Fellowship. What will We Christians do about it?"

### Free Material

A very helpful map of our own work around the world is available for twenty-five cents. Ask for the map—"The World Mission of the Disciples of Christ."

Write to the Missionary Education Department for a list of the foreign missionaries and the institutions supported by the Disciples of Christ.

The October, 1931, issue of *The Missionary Review of the World* is a rural missions number and full of helpful articles and materials.

The volume on "The Rural Missions" of the Jerusalem Conference report, pages 229-241.



# Programs for January

## Circle

(For Young People, ages 18-24)

1931-32: *In Many Lands.*

January theme: *In Many Lands.*

Worship theme: *I Press On—Paul.*

## Senior Triangle Club

(For Boys and Girls, ages 15-17)

1931-1932: *World Highways.*

January Theme: *Here and There.*

Worship Theme: *I Press On—Paul.*

## Intermediate Triangle Club

(For Boys and Girls, ages 12-14)

Winter Quarter, 1932: *Trails of Discovery in World Friendship With Friends in China.*

January Theme: *Pioneer Work of Disciples of Christ in China.*

## The New Year

ARE we ready for the new year? Have we reached one-half the goals and aims for the year? Have the members of your Circle taken seriously the challenge of "My Purpose" and "My Record"?

Why not begin now to make this next six months the very best six months the Circle has ever had? Refer to pages 2-5 in the Program Year Book. Study "The Motive" and "The Pledge" and then plan to use "My Purpose" and "My Record." Read again pages 6, 7 of program suggestions. The president will find helpful suggestions for the business session and the leaders of worship and presentation periods will also find guidance for their parts of the program.

Become familiar with the song "My Country Is the World." It may be sung to the tune "America."

### In Many Lands

The study for the second half of the missionary year will review all our work in foreign lands. The first month will present, in dramatic form, an introduction to the study of the following five months:

Why not divide the Circle according to their interest in different countries. The ten fields are grouped as follows:

Latin America (Mexico and South America),

The Islands (Jamaica, Puerto Rico and the Philippines),

The Orient (China and Tibet)

Africa and India

Japan.

1. In the Program Year Book, opposite the outline of the monthly meetings, you will find listed references to the 1930 WORLD CALL and books which relate in a special way to the study of the month.

2. Why not make posters that will carry facts, pictures, etc., of the country that is being studied for the month? Facts relating to our work may be found in the Program Year Book. These posters may be used in the Circle meeting and then later in the young people's meetings of your department.

3. The opportunity is also afforded for those interested in the different countries to use invitations, decorations and social suggestions in keeping with the country which is being studied for the month.

The closing six months of the missionary year should approach the climax of study for the year 1931-1932. Let us strive to make each month better than the past and look forward to closing the new year with every aim attained.

## The New Year

BEFORE you begin plans for the new year, why not review the accomplishments of the last six months? Could your work be done better during the next six months than it has been done in the past? Discover the strong and weak points of your Triangle Club and then resolve to strengthen all the work of the Triangle.

How about "My Purpose" and "My Record" found on pages 4 and 5 of the Program Year Book, "World Highway"? Is every member using this plan? If not, why not challenge every member with the joy of working toward certain goals?

Present the Measure of Advance Chart and note the progress made during the first half of the year. How can each item be made better? Make very definite plans toward that end.

The study for the next six months, from January to June 1932, will review the different types of work carried on by the missionaries. The program in January introduces the members of the Triangle Club to the lands where Disciples of Christ have missionaries, and where they, as members of the church, are helping to share the Christ with others.

On page 21 of the Program Year Book the ten fields where work is conducted at the present time are listed. This month's program offers an opportunity for a map presentation locating the fields of work and types of work. The references under the heading "Highway Guide" on page 21 give general facts relating to the work. They will be helpful as sources for use in the map presentation.

The Triangle members might well answer the question "If I were to prepare as a missionary, what type of work would I select?" and "What does a missionary who has selected this type of work do in a foreign country?"

According to the interest of the Triangle members, why could they not select the type of work in which they are the most interested, and make it a special project for study? The types of work are presented as follows:

Evangelistic—February

Educational—March

Medical—April

Industrial—May

Will the counselor note that each month facts from the 1930 Year Book, relating to our work on the different fields may be found opposite the program outline? Why not begin a series of posters and add to them each month?

## The Trail in China

A NEW trail of discovery! What could be more interesting than to follow it into China which is changing so rapidly? Of course you have ordered the new material which is just off the press in its new red cover, *Trails of Discovery with Friends in China.*

Bishop Grose says in his book, *The New Soul in China*: "In the deepest sense the struggle in China is a spiritual revolution which is shaking the old social, economic and political order. It is the rising tide of a new life, the dawn of a new civilization. The intellectual awakening is furnishing both the field and the tools for the greatest revival in modern times." Certainly it is a good time for us to help our Intermediates to discover all they can about our Chinese friends.

A student of world affairs recently said that China is like an adolescent trying to find himself and so we have chosen as our general theme for correlation, "Finding My Place in My World." Beginning with a study of world needs and individual capacities we have worked out a course in vocational guidance in close correlation with the study of the work of our church among the young people of China and we are anxious that every Intermediate may have the opportunity of using the entire program of worship, discussion, recreation and mission study or that you will use the other units to supplement your Triangle program.

To make your study most effective we suggest that you get or make a large map of China, using the *Survey of Service* to locate our centers of work. Also begin to clip from old WORLD CALLS all the pictures you can find of our Chinese friends. The public library will have plenty of help and your group should be encouraged to watch the current magazines and newspapers for the latest stories. November, '30, WORLD CALL has on pages 24 and 25 some good poster ideas and the story on pages 27 and 28 of the same issue can also be used. Watch current issues of WORLD CALL for letters and stories from our missionaries. In view of present conditions in China this study should prove most fascinating.

The recreation unit of the new *Trails of Discovery* has full details for a *Chinese New Year party*, including invitation, poster suggestions, games, program and food. This will give your group the finest kind of introduction to their new friends and help you to begin the new quarter's work with plenty of enthusiasm and vim.

# Devotional Study for Missionary Societies

JANUARY

"Sharing Our Joys"

Hymn—*Rescue the Perishing* (Entire).

Scripture Lesson—*Luke 15:1-10.*

Solo—*The Ninety and Nine.*

THESE parables were given in answer to the sneer of the Pharisees as they pointed out that Jesus received publicans and sinners and ate with them. The stories were evidently intended to show the Pharisees how unlike God they were in their scorn and loveless indifference and to show God's active seeking love and his joy over a reclaimed life.

When we catch ourselves looking with contempt at missionary work among the lowly, or calmly discussing whether it is worth while to put forth effort for certain classes it would be well to remember Jesus' warning against the leaven of the Pharisees, and take means to purge it from our hearts.

The most godlike work in which man can engage on earth is that of seeking to save the lost. The greatest work and the greatest happiness is in connection with the salvation of souls and in this we come to share in the loftiest joy which even God can know.

"Lost." Jesus seldom called people sinners; he called them lost. Sometimes they are lost like sheep, not from viciousness or deliberate choice but from weak will and heedlessness. Sometimes they are lost like coins, not from their own guilt but from another's fault or the mischances of life. Sometimes they are lost like the prodigal through calculated self-will. The word breathes pity more than condemnation and it reveals God's loneliness. "The barren self-righteousness of the Pharisees seen in the white light of the spirit of Jesus brands them as more hopelessly lost than those whom they deemed outside the pale. As for human nature, it is lost not in the sense of being irreparably damned, but in the sense of being away from the fold of true blessedness, away from the currency of true service, away from the home of God's blessedness." (Buttrick.)

As the parable of the Lost Sheep emphasizes the truth that the great work of Christ in every age is to save the lost, the parable of the Lost Coin teaches us that the lost and the saved are one in nature and value.

Jesus himself is the Good Shepherd but the meaning and mission of his life are not different from that of his church or of every true disciple. What he did you and I are doing if we have understood the meaning of discipleship.

How easy it is for us to give ourselves up to selfishly enjoy companionship of those who do not need our help, when

out in the darkness and peril are lost ones who need the shepherd's care. Perhaps there is a rude, unlovely one who needs us.

And the coin though lost, if it can be recovered will be worth as much as ever. It may be blackened with rust or soiled with mud or covered over with dust, but still it is minted silver, bearing the original image and inscription and with its former purchasing value.

The picture of God's impartial love for all is clearly set forth in these parables. "How it strikes at the root of every kind of special privilege or national pride." "One coin may be polished and bright and the other soiled with the dust of the floor but they are stamped with the same likeness and represent the same measure of wealth in the Kingdom of Heaven.

The chapter from which our lesson is taken gives accounts of three merry-makings. Joy over the restored runs through them all. Joy was an ever-present element in religion as Jesus saw it. Perhaps the reason that so many people do not find this deep feeling of joy in their religion is because there is so little

real longing for others in it. It was because the shepherd had cared so much and searched so earnestly that he felt such unrestrained joy over the finding. The joy we get out of religion depends upon the earnestness we put into it.

There is no joy comparable to the joy of successful love. Heaven watches the issues of character with intense concern and as souls grow more tender and truthful the tides of joy overflow. What can give greater joy to intelligent human beings than the increase of goodness? Everywhere gladness is diffusive. We cannot have the highest kind of joy if we keep it to ourselves. In service of restoring the lost what joy—for ourselves, for those restored, for the group interested here, and for the angels and the heavenly Father.

Song—"Count It All Joy"

Prayer—Our Heavenly Father we bow in worship before thee, we thank thee that through Jesus thou hast made us to know thy loving grace for men. We pray for a deeper understanding of thy love that we may live not only gratefully toward thee but winsomely toward those who are about us. Make us alert for opportunities to witness for thee and give us power through our witness that many may be brought to know and love thee. Forgive our sins and make us more useful every day. For Jesus' sake.

LEILA E. TAYLOR.

## Good Ideas That May Be Used Anywhere

### A Japanese Evening

THE woman's missionary society of the First Christian Church at Fort Wayne, Indiana, is using a novel way to interest the folk in the various countries where we have our missions. A few evenings ago the church parlor was decorated with Japanese flowers, a Japanese tea house, a table of Japanese curios, and the attendants were all dressed in kimonos.

The program was held in the church and among other things Japanese folk stories were told by J. R. Coar to an interested class of little Japanese (?). Mrs. Osaki, a Japanese lady, came and explained the Japanese costume. There was a fine attendance. Tea, candy and paper flowers were sold for the mission work. The next of these evenings will be on Mexico.

The fact that Mr. and Mrs. Kepple of San Luis Potosi have a fine girl, Margaret Ann, and because they are the living link of the First Church, a beautiful bassinet was prepared by the ladies, and "pretties" for the baby were received. These are to be sent on with some money donations to the "new missionary." The church has taken out an Industrial Life Insurance Policy on the babe and will keep the premiums paid for twenty years

when a nice little sum will be forthcoming.

### A Hindu Mela

FOR the annual open meeting of the missionary society at Glen Park Christian Church, Peoria, Illinois, we decided to invite the whole church and have it at the time of the regular church night service, with a covered-dish dinner preceding. We carried out the idea of a Hindu Mela, or fair, seeking to bring out the ministry of teaching, preaching, healing and agricultural assistance. We offered a prize for the best exhibit and then asked different organizations in the Sunday school and Christian Endeavor society to work up the exhibits.

The zenana exhibit showed a harem with robed Mohammedan women learning to read the Bible and to do fancy work. A girl with an accordion played hymns.

The evangelistic exhibit showed a teacher explaining Bible pictures. They had a stereopticon with Bible pictures, a bicycle used to transport the missionary, also a toy old Model T Ford.

The educational exhibit had a school with children on the floor, and a display of dresses and furniture made by the pupils.



The agricultural exhibit had a model farm and a fine exhibit of "toy" tractors, cream separators, cows, etc., also eggs, soils and seeds.

The medical exhibit had a real public health nurse who brought many posters, also a "doll" baby, tub, bottles, etc. There was also an exhibit of the proper food to feed children, with a table set with a model meal. There was a doctor who vaccinated, tested eyes and looked at throats.

The Fair sponsored a baby contest and the winning baby was selected because she had never had opium and had water to drink from the time she was born and had never been marked with hot irons. Then to teach cleanliness there was a "swat the fly" contest.

For the program at eight o'clock, there was a conference of missionaries and in the reports and talks they used the first person, each one representing a certain missionary and all using material which had been gleaned from WORLD CALL.

About 200 were present, the largest missionary meeting we have ever had, and I believe they got the message we intended.

MRS. MARIAN CRONE.

Peoria, Illinois.

#### Missionary Slides

OUR missionary society at Noble Avenue Christian Church, Akron, Ohio, has for a long time sponsored one Sunday evening program each winter month, using missionary slides. Throughout the rest of the year, when it is too light for the pictures to show, we have a missionary talk in the Bible school once each month. We also find that an occasional missionary play given by the society is well received, and we feel does much good in implanting a missionary spirit and in educating along that line.

MRS. BLANCHE REGAL.

Akron, Ohio.

#### An Interesting Meeting

THE missionary society of the Magnolia Park Christian Church of Houston, Texas, recently held a rather unique program in connection with its study of Mexicans, Orientals and European-Americans within our borders. Each of the three groups were asked to come dressed to represent a certain nationality. There were Japanese, Mexicans and European representatives present, each of whom was introduced to "Miss America" and made to feel at home in her new country. A special love offering was received for Dr. Longdon of India. A canned goods shower for the poor was planned in the near future.

Following the program, refreshments of tamales from Mexico and tea from Japan were served.

A covered-dish luncheon with Thanksgiving motif was scheduled for the November meeting.

MAYME GARNER MILLER.

Houston, Texas.

#### A "World Call" Meeting

WHEN Mrs. Ray L. Six of Stillwater, Oklahoma, formerly a missionary to China, returned from the Wichita Convention, she was hostess to the young matron's group of the missionary society. As she was WORLD CALL secretary she built the social hour around the WORLD CALL theme and used some of the songs used at the WORLD CALL banquet at Wichita.

Slips were given out containing the words WORLD CALL from which each one present was to form as many words as possible. Under WORLD CALL was the slogan "Inform those who are interested; interest those who ought to be informed."

Another game was ten "Missionary Completion Texts" as follows: 1. For God..... 2. Go ..... Familiar texts being used and the remainder of the text to be supplied.

Another game was "Famous Calls."

1. Heard by visitors to the Orient.-----  
------(The Call of the East.)
2. Heard by Jack London -----  
------(The Call of the Wild)
3. Heard by every Mohammedan-----  
------(The Call to Prayer)
4. Heard by soldiers -----  
------(The Call to Arms)
5. Heard by the first great missionary  
------(The Macedonian Call)
6. Heard by 100,000 readers -----  
------(The WORLD CALL)

7. Heard the world around -----  
------(The Gospel Call)
8. Heard by a tax-gatherer -----  
------(The Call of Matthew)
9. Heard by the first patriarch -----  
------(The Call of Abraham)
10. Heard from the burning bush-----  
------(The Call of Moses)

#### The Fairy Basket

A NOVEL way to raise money for some special missionary activity was recently put into practice by Group A of the Woman's Council of McAllen, Texas. Each woman drew a slip of paper bearing the name of some member of the group, which name she kept secret. The group chairman, whose name was not among those drawn, started the basket on its journey. It was just an ordinary basket, lined with colorful cretonne and having a tin bank securely attached at the side. The chairman placed in the basket something which she felt would be useful to the woman whose name she had drawn. Perhaps it was a cake, a pound of butter or some jam. When Mrs. B. received the basket, she removed the contents, and placed in the bank the amount of money the contents were worth to her. She then put something in the basket and passed it along within three days to Mrs. C. Perhaps it was a strand of beads or a pot plant which she felt Mrs. C. would appreciate most.

When the fairy basket had made its rounds, appearing at some doors in a mysterious fashion, at others in a humorous fashion, it was found to contain over twelve dollars—and everyone had had value received for her money.

MAYME GARNER MILLER.

Houston, Texas.

## Echoes From Everywhere

### Convention and Evangelism

The annual convention of our Mexican churches was held in Jerez, a pretty little city of the State of Zacatecas, where we have a little chapel and a small congregation.

One of the delightful parts of the convention was a little play written and presented by Miss Chavez, one of our evangelistic workers. It was a missionary play designed to interest us in the Huicholes (wee cho las) Indians. The need of the people was shown in the dialogue and in a wonderful representation in costume of an Indian family.

There were sermons every night, except the night the play was presented, and even that night the gospel invitation was given. Altogether there were twenty-two confessions. Mr. Silva of San Luis Potosi stayed over for some special services in Jerez and at a ranch near there and reported eleven more confessions.

ELMA C. IRELAN.

Aguascalientes, Mexico.

### Interesting the Young People

We had 256 in Sunday school at Japanese Christian Institute on promotion day and 246 last Sunday, both above the highest mark ever reached before. It is our aim to go over 300 before the winter is over. The girls' and boys' clubs are doing well. We have such a concentrated program for our young people that they have no time to get interested in anything else. Last Sunday night there were thirty-two in our young people's vesper service. None have as yet come into the church as a result of our services but I feel that they are slowly coming to feel that they have a part in the church and something of the meaning of worship.

CHARLES SEYMOUR.

Los Angeles, California.

### Caring for The Lepers

Here at Takhatpur we are alone on the station and have every branch of work to care for, church, community, dispensary.

schools, besides visiting our scattered communities in distant villages.

The Leper Home requires a good deal of time, thought and care. It is three miles distant from our home. Today I distributed among them 200 cucumbers. This was a treat for them. At other times I have given them fruit or vegetables—next time they will have a treat of sweets. Mr. Rioch gave them their allowance of ten annas (25c) each, which the lepers receive every ten days, as well as six and a half seers (13 lbs.) of rice, which is also given every ten days. We have a good dispensary and a laboratory in the Home and examinations and treatments are given regularly.

MINNIE H. RIOCH, M.D.

Takhatpur, India.

#### Governor Attends

#### Graduation Exercises

Our graduation program at Colegio Morelos was very impressive. We graduated four young women from our normal department, while seven finished the preparatory or secondary course of three years.

As usual the governor of the state was present. He was kind enough to honor us and our graduates by handing them their diplomas, after I had conferred upon each one separately the title of "Primary School Teacher." According to Mexican formality the presiding officer on such an occasion is the governor himself. He watches the program and rings the little bell provided for the purpose when it is time for each succeeding number. The head of the state schools was also present and made a flowery speech to the graduates. Our outside speaker this year was Enrique Westrup, who has

an English Academy at Monterrey. He is a brother of Josue Westrup, one of the officers of the church here, and both are sons of the fine old Englishman, Thomas Westrup, who was one of our missionaries in the north. Enrique, himself, used to be a missionary but that was several years before we moved to Central Mexico.

ELMA C. IRELAN.

Aguascalientes, Mexico.

#### The Church

#### In Japan

Report has just come of the Forty-eighth Annual Convention of Churches of Christ in Japan, held in Takinogawa, Tokyo. The record for the year shows 221 baptisms, with a total membership of 2,232. The total contributions for the year amounted to 19,330.78 yen. There are thirty-one Sunday schools with 142 teachers and 2,134 pupils.

#### Golden Jubilee

#### At Hagerstown

October 4 we celebrated the 50th birthday anniversary of the woman's missionary society of First Church, Hagerstown, Maryland. The society was organized by Mrs. Emma Lattimore of Washington, D. C., who still resides in that city at the age of eighty-three, while the first secretary, Miss Blanche Wagoner, is a guest in our California Christian Home, San Gabriel, California. The society has grown from a few members to 201. The first year the receipts were \$29.58; last year \$847.85. All aims were reached last year. A year ago plans were made for this occasion, each of the twelve divisions working for ten new members, five new subscriptions to WORLD CALL and an offering in gold, for which envelopes of gold paper were

made and given to each member. The offering amounted to \$192.

MRS. A. C. COOPER

Hagerstown, Maryland.

#### A Man-Sized

#### Job

My work for the year seems to be lining up as follows: Associate in the educational work with Miss Irelan, which means helping with all administrative work, including the grades and records, four hours of Bible, three domestic economy, three cooking, two Greek and Latin roots, three general geography and two English classes in the grades; three hours each in fifth and sixth grades, director of the public library, treasurer of the station, president of the Mission until election in November, and guardian of the Camp Fire girls. Of course I have my church duties as usual—superintendent of Juniors, church deaconess, adviser and helper in Christian Endeavor and teacher of the teacher-training class. It sounds like a big program but all of us must meet this emergency the best we can.

RUTH LESLIE.

Aguascalientes, Mexico.

#### School Opens

#### At Livingston

The dormitory enrollment at Livingston Academy, Livingston, Tennessee, is perhaps the highest it has been in years. There are twenty-eight in the girls' dormitory and twenty-one in the boys' dormitory. Mr. and Mrs. Houtchens report that the spirit of the boys and girls is the best possible. Opportunities for student help are being given to just as many as possible. It is the dormitory practice to have a few minutes' devotion at the breakfast table in the morning. This is led by the teachers and frequently by the students themselves. Mr. Houtchens reports that it is appreciated by all and has a wholesome influence.



The four graduates at Colegio Morelos, Aguascalientes, Mexico

### Hidden Answers

1. How many children were cared for in our benevolent homes last year? How many aged?
2. What is the policy of support for six of our homes?
3. When is Woman's Day?
4. Tell about the graduating exercises at Congo Christian Institute.
5. What makes the ministry a distinctive calling?
6. How many have recently been baptized in the French field?
7. What was meant by "a school of whatever day"?
8. Who was "Spill the Beans"?
9. How did Congo and Mexico take the "cut"?



### New Policy At Yakima Justified

Last year the policy was begun at the Yakima Indian Christian Mission that some tuition and board charge should be made to every boy and girl living at the Mission. The radical change of policy meant a marked falling off in enrollment. Nevertheless the superintendent felt that the opportunity for personal attention in Christian training was increased because of the smaller numbers. Evidently the Indian people have felt so, for this year the enrollment has become normal again.

### Cut Budgets On the Mission Field

Our new school year began October 1 and we have been reducing our budget. Fortunately one of our secondary and normal school teachers resigned at the last moment and in one way or another, partly by means of added class work for Miss Leslie and myself, we have been able to care for the situation and save! We have asked all the teachers getting a certain amount or more, to leave with us one per cent of their salaries and, by way of example, Miss Leslie and I will do more than we ask of them. We have cut in other ways, too, and there has been a great struggle on the part of Miss Wilson and Miss Cantrell with the funds for the girls' boarding home. Somehow, out of this whole distressing situation good may come if we can just hold steady and true.

ELMA C. IRELAN.

*Aguascalientes, Mexico.*

### Echoes From Kagawa's Visit

Since Kagawa left Los Angeles, nineteen Japanese Christian ministers have had a retreat and outlined a full program to promote the "Kingdom of God Movement." They have bound themselves together for a concentrated program of evangelism and set their goal at 5,000 new Japanese Christians. One hundred and twenty Japanese have given themselves to the lay ministry and soon a course of study is to be given in our Japanese church to better fit them for their work. Last Sunday morning a group met at our church at six for prayer, and at the same time seven other groups were meeting. It is the plan that all shall be in prayer at that hour. If some cannot be at the meeting for any reason, they are to observe the prayer hour wherever they may be. Last Wednesday night the group met for prayer with nearly a hundred present. The deep devotion and enthusiasm of these Japanese is inspiring.

It is hoped that a similar prayer group may be started among the second generation. This may be difficult, but with the help of Jimmie Nakamura, who is now the president of the Japanese Young People's Federation, we are hoping it will mature.

CHARLES SEVERNS.

*Los Angeles, California.*

### How Congo Took the "Cut"

Mr. Hedges is taking the evangelists and teachers out to their posts in a few days and I am going with him in order that I may get acquainted with the field and the towns, and while we are there we want to make a visit of the district, perhaps spend two or more weeks in it. It was hard to know what to do in regard to sending the evangelists out again. With the depression in Congo and the cut in the budget it seemed as if they all could not be sent out again, but the evangelists voted to accept a decrease in wages for the past six months, and for the time to come, that more evangelists might be sent out. They are getting only about forty francs a month and the people here like money about as much as we Americans. One of the elders wrote to Mr. Hedges something like this when they were discussing the matter of the cut in their wages: "The companies are all cutting down on the number of men that they are employing, and are cutting the wages of those they keep, but we should not cut down on the number of evangelists that we send out. I think that we are willing to reduce our salary 10 per cent in order that we may increase the number of evangelists that are sent out."

ROBIN COBBLE.

*Monieka, Africa.*

### Meeting the Cuts

The educational committee is going over the budget and trimming it ten per cent to meet the emergency which is upon us. We are confident that some good will come out of this, in helping the home folks to see their responsibility and the nationals to take more of the burden of financing the work. The thing that brings a lump to my throat is to think of these personal friends all over the world who must give up their chosen work and try to find jobs at this time when jobs are not to be had. Judging from our condition here it will be heart-rending for them to go off and have the nationals saying, "But what do the church people in America expect us to do?"

RUTH LESLIE.

*Aguascalientes, Mexico.*

### Two Japanese Brothers Baptized

As part of the Kingdom of God Movement we Japanese Christians in San Bernardino have a sunrise prayer meeting at six o'clock every Sunday morning on the top of the mountain. We are planning to do a great work for the Lord this year. I am glad to tell you that two brothers were baptized last Sunday afternoon; one is the president of the Japanese Young Men's Association and the other is a college student. It is

### In Memoriam

Mrs. J. B. Meyers, October 9, 1931, Marshalltown, Iowa. Active member of missionary society and church.

Mrs. Nannie C. Boone, June 27, 1931, Niantic, Illinois. Devoted member of the church.

James Elbert Denton, October 1, 1931, Oakland, California. Minister for many years on the Pacific Coast and in the Middle West.

Mrs. W. L. Wells (Sarah Frances Murphy), Halsey, Oregon. Active in various departments of the church and in civic affairs. Mother of Goldie Wells of Africa, Mrs. Helseth, a minister's wife and Lawrence, pastor of First Christian Church, Vancouver.

Mrs. M. A. Case, March 30, 1931, Oklahoma City, Oklahoma. Member of church at Kremlin, Oklahoma, and charter member of the missionary society.

Miss H. Sophia Johnson, May 14, 1931, Princeton, Illinois. Faithful member of the church and president of the missionary society.

Miss Clarabel Milliman, August 9, 1931, Rochester, New York. President of missionary society, teacher of Bible school and member of official board and trustee. Devoted member of Columbia Avenue Church for twenty-six years.

Mrs. Robert Place, August 20, 1931, Bowling Green, Ohio. Devoted to the church and all its auxiliaries. Mother of Alfred W. Place, formerly missionary to Japan.

Mrs. Chandler Orme (Anna Lee Case), October 2, 1931, Brooksville, Kentucky. Faithful member of the church and missionary society.

great encouragement for us to have such splendid Japanese brothers in our church. There are several others who wish to be baptized at the Christmas season.

T. SHIZUOKA.

*San Bernardino, California.*

### From the Coke Region

There were thirty-three additions to the church at Dry Tavern, Pennsylvania, during the summer. A temporary organization has been set up. The Sunday morning service of one hour and a half combines the lesson study, communion service and short sermon. No one leaves until the service is over. Only one offering is taken, which goes into the church treasury—there being no Sunday school organization as such. The church pays all bills.

# Speaking of Books

## The Wet Parade

DECLARED by the publishers to be more daring than anything else Upton Sinclair has written, *The Wet Parade* ought to become the *Uncle Tom's Cabin* of a new prohibition crusade. It was twenty years ago that Upton Sinclair created a sensation with *The Jungle* portraying the horrible conditions in Chicago stockyards and packing houses. And ever since he has been wielding a trenchant pen against entrenched privilege and abuse. One has only to recall *Damaged Goods*, *The Cry for Justice*, *The Brass Check*, *The Goose-Step—A Study of American Education and Oil*, to recall how constantly Sinclair has been using his talents and ability to discover and uncover social wrongs. And *The Wet Parade* is one of his best.

*The Wet Parade* is a novel—but what a novel! It mercilessly rips away the gaudy tinsel from that post-war generation that sated itself on liquor and lust and imagined itself the arbiter of both fashion and morals, who assume that because they have descended to the level of guttersnipes and street women, all the world has done so. In the wet parade that Sinclair pictures there goes marching by “Southern gentlemen” who drink themselves to death like Southern gentlemen, millionaires who enrich themselves on the very wheat that impoverishes the farmers who grow it, and whose mistresses, kept in “Golden Jails” too easily become “Anitas” to hard-drinking, undisciplined young poets and playwrights. Crooked policemen collecting liquor graft from saloon keepers, bootleggers, houses of ill-fame, supporting the colossal infamy of a great city political machine, reporters, editors of society magazines, bored and disillusioned wives of wealthy husbands—the whole unsavory mess that loses its sense of proportion and makes liquor, sex and society its chief “raison d’être,” go marching through this book shorn of their gilt and tinsel and revealed for what they are, just a sorry, sordid, soiled lot who imagine themselves the leaders of American life.

In the midst of all of it go Kip Tarleton and Maggie May Chilcote, both of whom have known the agony and humiliation of a father who drank himself to death, keeping their heads clear, their hands clean and their lives decent. The Roger Chilcotes, the Jerry Tylers, the Lillian Ashtons, the Fessendens, and all the sordid crowd may imagine themselves persons of chief importance in the life of New York, but one leaves the book with a feeling of thankfulness that there are still people who believe in decency and sobriety, who have not given themselves over to licentiousness and lust, who do not patronize bootleggers, and who still go to church and try to be decent and moral.

*The Wet Parade* is the kind of a book

to put into the hands of young people and older ones who have too easily fallen into the cheap philosophy of a post-war generation.

JAMES A. CRAIN

## My Tomorrow's Self

THIS book, *My Tomorrow's Self*, contains a vital message for the young man or woman who is not afraid of religion, but who is willing to examine himself, his tomorrow's self, in relation to Jesus Christ's demands upon him for a more effective life. This volume will give to young people encouragement, new hope, and a greater conception of the spiritual actualities and spiritual experiences.

The objective of this book is to give a clear cross section of the gripping charm of Christianity for the full life of youth. Simple, direct and almost old-fashioned is the message contained in these sermons for youth. The drift of thought is supremely concerned with spiritual actualities and spiritual experiences. The surge of the message is that the Son of God is still going forth to conquer, and that he gladly strikes hands with every young life that is committed and dedicated. The stronger, deeper demands of the faith are frankly fronted, with their impact unabated. The background and backbone of this message is the Bible, the Word of God, and the most alluring volume of the centuries. The author indicates in the foreword that he will feel profoundly

thankful if youth in reading this book, shall sense in these pages the clear challenge of Christianity, and shall link their splendid lives with the matchless Christ.

CYNTHIA PEARL MAUS.

## Our Pupils and How They Learn

CERTAIN leadership training books are being written after the model of Kilpatrick's *Foundations of Methods. Our Pupils and How They Learn* is one of these. It is written almost in story form and presents in plain and simple language the problems of teachers and young people. Originally written for use in Cokesbury Leadership Training, which is on a slightly lower level than Standard Leadership Training, the book has been adopted as an approved text by the International Council of Religious Education. Its two deficiencies seem to be the failure to cover all of the usual ground of method study, and the overlooking of the problems of adult teaching. This is compensated in great degree by the natural approach to the problems which the book does consider, and the method of stimulating class interest in what is being done.

CHARLES DARSIE.

## Education for World-Mindedness

WITH the courage to be specific, Dr. Murphy tells how it may be done. He had this initial advantage over many writers about missions and internationalism. He aims “to provide a methodology for teaching young people and adults world-mindedness.” And he gives a staggering, though extremely useful, list of thirty-three ways of teaching attitudes of appreciation to replace the “deep-seated prejudices, unconsciously learned, and charged with emotion” which hinder the missionary enterprise and make the continuance of the war system possible. Refusing to deal with the delicate and intricate rearrangement of missionary programs and organizations, he sets himself the task of evolving a philosophy of missions adequate to our day, and then implements this philosophy with modern educational technique.

The labor in which this book was born should recommend it to educators. To locate the character traits, or “tendencies,” which ought to make up the objectives of missions education, there were personal interviews with eighty “frontier thinkers” in the conflict areas of international and interracial spheres, extending over a period of two years, and involving extensive travel about the country. The literature of the subject has been scrutinized—thirty-nine ministers in a graduate class, representing nine denominations and in-

### Books Reviewed in This Issue

THE WET PARADE, by Upton Sinclair. Farrar and Rinehart. \$2.50.

MY TOMORROW'S SELF, by Samuel McPheeters Glasgow. Richard R. Smith, Inc., New York. \$1.50.

OUR PUPILS AND HOW THEY LEARN, by Frances C. McLester. Cokesbury Press, Nashville. 75c.

EDUCATION FOR WORLD-MINDEDNESS, by Albert John Murphy. Abingdon Press. \$2.50.

MARKED TRAILS FOR GIRLS, by Grace Sloan Overton. David C. Cook Publishing Company, Elgin, Illinois. 75c.

GOD'S WORLD, by Cornelius Howard Patton.

WHICH WAY RELIGION? by Harry F. Ward. Long and Smith, New York. \$2.00.

WHICH WAY RELIGION, by Harry Ward. Macmillan Company, New York. \$2.00.

Any of these books may be ordered through the United Christian Missionary Society, Missions Building, Indianapolis, Indiana.



cluding a Negro and a Hindu, surveyed the Old Testament prophets, the Gospels, and the Bagva Gita "sentence by sentence," to check the list of desirable traits. A denominational ladies' missionary organization cooperated through fifty or more of its state and local officers, cross-checking the results. Then a group of sociologists and educators took the data in hand and reduced and codified to the compassable limits of twenty essential character traits. The author has twice tested the material of the book by using it in his classroom at the University of Virginia, and now publishes it as a text in the college series of the Abingdon religious education texts.

But it is not solely, or even primarily, as an exponent of this newer philosophy of missions that he claims a place on the first foot of the five-foot shelf of the modern missions educators. His book takes its place beside Coe's *Social Theory* as an application of that educational psychology which recognized the social nature of the self.

This does not mean that Professor Murphy's book, placed in the hands of every Sunday school teacher, would automatically improve missionary education. He does not write for Sunday school teachers; he speaks to college students who are preparing to carry on missions education.

Adapted from review by Buell G. Gallagher in the *Christian Century*.

## God's World

AS ONE reads the pages of this book he has a more vivid and meaningful appreciation of the scriptural statement, "The earth is the Lord's and the fullness thereof; the world and they that dwell therein." It is from the pen, and grows out of the life work of Dr. Cornelius Howard Patton, secretary emeritus of the American Board of Commissioners for Foreign Missions, and reveals such familiarity with world conditions and the relationship of Christianity to them as one would expect from so competent a source. The list of chapters can best give one a glimpse of its vital nature: "A Shrunken World," "God's Good Earth," "God's Great Family," "Climate and Character," "A Hungry World," "An Ailing World," "A Groping World," "Nationalism vs. Internationalism," "The Strife of Cultures," "The Supremacy of Religion," and "A Possible World."

It is just the type of book that every Christian needs to read in order to know the world in which he lives and be able to face his responsibilities as a Christian intelligently. While it is not primarily a preacher's book, certainly no preacher can afford to do without it. It will prove a veritable mine of inspiration and information for the type of missionary emphasis his preaching must carry in this day of lightning changes, and baffling world problems with their accompanying opportunities for world strife and hatred or peace and friendship.

The thing that makes the book of tremendous practical value is the fact that extreme positions are avoided. This not because of any timidity on the part of the author, but because of a practical knowledge of world affairs through a long life of close-up observation. The last four chapters dealing with world forces are especially significant and to be highly commended for their clearness and sanity. The following statement should rekindle hope and courage in all those who are anxious for the cause of Christ to prevail in the world's life: "Although the Christianizing of the world is a task of unparalleled dimensions and difficulty, under the leadership of Christ it can be accomplished. Let there be no shadow of doubt at that point. To know the Christ of personal experience is to know his power to redeem mankind. To know the Christ of history is to know the irresistible march of his kingdom's cause. To know the Christ of our times is to know a summons as insistent and distinct as the one he issued to the Apostolic Church on the day he was taken from their sight. The one clear call for the church to which you and I belong is to *go and do* the thing which is commanded and empowered by Christ."

I. E. METCALF.

## "Which Way Religion?"

THOUGHTFUL readers have learned to expect that whatever problem Harry F. Ward writes upon will be faithfully and honestly presented. His recent book, *Which Way Religion?* is no exception.

The book is a study of the trend in our social, economic and political order with the emergence of an economically controlled and motivated society, in which the Protestant church has allowed herself to become a supporting factor. The church's failure is particularly due to her failure to challenge these forces with the ethical ideals of Jesus. His analysis of the relative merits of the educational, devotional and ethical ideals of the Protestant church may not be acceptable to all, but it will serve to reestablish in the thinking of her leaders the fundamental place of the ethical teachings of Jesus in religion.

Mr. Ward does not shut his eyes to any difficulty in this problem. He is concerned about the kind of religion that can save our present day and that can serve the needs of men.

The problem of time is not overlooked. The question as to whether or not Protestantism can renovate her own life, can restore the ethical ideals of Jesus in her teaching, can escape from the economic domination of a profit-seeking society in time to save our day, has evidently gripped his mind as it grips our own.

*Which Way Religion?* has a message which every minister and Christian worker ought to read.

CARREL W. FLEWELLING.

## Marked Trails for Girls

IT GIVES me a good deal of pleasure to commend to leaders of teen-age girls the new book *Marked Trails for Girls*. It is one of the finest gift books that I know anything at all about for the teen-age girl. It is meant to be "a girl's own book," and is written with the sincere wish that it may help girls to find markers for their trails which will lead them to happy womanhood. It is written with the hope that every girl into whose hands it falls—be she rich or poor, black or white, of any station or any race—may find within it some answer to her quest for truth, inspiration and happiness.

It has a special message for the country girl dreaming of life in the great city; for the girl who is attractive; for the girl who realizes that she is not wanted; for the girl that does not like outdoor sports and is not building enough wholesome recreation into her life; for the girl that idly daydreams; for the girl that does not find in books real friends; for the girl who does not know how to keep confidences; for the girl who is not alert; for the girl that feels she does not have any special ability; for the girl who is dreaming of her "dream home"; for the girl who would understand the stars in heaven that gleam above her.

John Oxenham says:

"Oft, as she jogs along the Winding-Way  
Occasion comes for Every Girl to say  
This Trail! Or That! and as she  
chooses them  
So shall her journey end in night or  
day."

*Marked Trails for Girls* is written to help every girl as she jogs along this Winding-Way to choose the trails that will bring her happy ways as she nears her journey's end, that will enable her to live life at its fullest with no regrets, but only joy, joy, joy!

Beautifully bound in deep lavender and gold, it makes an unusually fine gift book for leaders of girls who wish to remember their girl friends with a book that will live and be useful to developing girlhood.

CYNTHIA PEARL MAUS.

## Books Received

PARAGUAY, by Arthur E. Elliott. Columbia University, New York \$2.50.

INTIMATE INTEREST OF YOUTH, by G. Ray Jordan. Cokesbury Press, Nashville. \$1.50.

PRESENT-DAY SUMMONS TO WORLD MISSION OF CHRISTIANITY, by John R. Mott. Cokesbury Press, Nashville, \$2.50.

THE CHRISTIAN CONTENT OF THE BIBLE, George Halley Gilbert. Macmillan Company, Chicago. \$2.00.

THE GOLDEN SPARROW, by Irene Mason. Harper. Friendship Press, New York. \$1.00; 75c.

THE SERMON ON THE MOUNT, by Clovis G. Chappell, D.D. Cokesbury Press, Nashville, Tennessee. \$1.75.

PATHS TO THE PRESENCE OF GOD, by Albert W. Palmer, D.D. Pilgrim Press, Chicago. \$1.00.

BELLS OF INDIA, by Ethel Cody Higginbottom. Fleming H. Revell Co. \$1.50.

# What, Where, When and How

## Suggestions for the Winter Program

### Calendar Ahead—

December 21—Special Day programs in the church schools in the interest of our benevolent program.

January 10—WORLD CALL Sunday.

January 10-16—WORLD CALL Week.

January 17—March 6—Church School of Missions.

February 7—Christian Endeavor Day for World Missions.

### Benevolence—

All of the unselfish interests of the church and church schools during the month of December center on the work of our brotherhood carried on in the thirteen benevolent institutions maintained by the Disciples of Christ. Educational material is available for use on the four Sundays preceding December 21. Three pamphlets are issued free to the church school superintendents and others requesting the same are provided—one for the children—"Jesus the Friend of Children Everywhere"; the second for the Intermediates and Seniors—"My Widening Circle"; and the third for older young people and adults—"Broadening Horizons." There is provided to supplement these free pamphlets, packets which must be ordered from the United Society at the price of \$.25 each. These packets contain much additional material of an original nature for all kinds of projects possible for the brief period afforded on Sunday morning.

In addition to these pamphlets and accompanying packets mentioned above, there is a general packet on benevolence available free of charge, containing a pamphlet reprint of the chapter on benevolence in the "Survey of Service," and other material and pictures providing standard information regarding these institutions.

There are provided free of charge for those churches which will take an offering for this work, a play called "Star-Child" by Eleanor B. Stock and a service of worship which will be printed in the December WORLD CALL, entitled, "Their Gifts and Mine" by Hazel Harker which will be available later in reprint form.

### World Call Week—January 10-16.

It is suggested that all churches observe January 10 as WORLD CALL Sunday, the morning being used by the minister for a sermon on world missionary knowledge and information, with WORLD CALL references used profusely as illustrations, the evening to be devoted to the lovely play by Mrs. Mary B. Butchart—"I Heard Him Call." Plans are available for a WORLD CALL canvass the week following and at the Thursday night mid-week service the comedy playlet also by Mrs. Butchart, entitled—"Mirandy's Ghost" may be used, or a WORLD CALL "stunt" night program which is also available. Write WORLD CALL circulation office for materials

### Church Schools of Missions—

There has been much suggested for this observance of six weeks in the local church, on this page in the October and November issues of WORLD CALL. The October number especially has needed helps on pages 14-20-42, 43. A six-page folder outlining procedure and bibliography of courses and texts, will be provided to anyone requesting it. The *Workers' Manual* of the Christian Board of Publication also contains a four-page description of procedure for carrying on this valuable intensive method of missionary education for the whole church.

### Major Emphasis—

This winter great emphasis is to be placed on the use of Mr. Corey's new book, *Missions Matching the Hour*. The uses to which this may be put are various. First, on the personal and devotional reading list of every layman as well as of every woman in the church; second, on the basis of eight informal studies for the mid-week service; third, as a preferred text for a class of adults in the church school of missions; fourth, as an approved text for the general elective Leadership Training course No. 308, "World Missions." Write asking requirements for accreditation.

This book is made up in an unusually attractive and durable brown paper composition cover, at the low price of \$.50 per copy. It has the added feature of an analysis preceding each chapter in which the problem is stated, toward the solution of which that chapter is developed. Only four of the eight chapters are essentially the same as those in the book entitled *The Preacher and His Missionary Message*, published in 1930, from which the revision was made.

### "The Lonely Billion"—

So successful was the special sixteen-page supplement on India, issued by the Missionary Education Department through the courtesy of WORLD CALL editors, that the same plan has been adopted for this year. This supplement is to give an article on the rural aspects of the foreign missionary work of each of the countries in which the Disciples of Christ are carrying out the Great Commission. It will be profusely illustrated and will provide a mine of information to supplement the current mission study books on rural missions to be used in church schools of missions and in program work for the six months from January to June, 1932. Additional

copies may be secured at ten cents each or three for twenty-five cents. This supplement will be needed for the program work of the missionary organizations.

### Christian Endeavor Day—

The one observance of Christian Endeavorers for world missions each year is the first Sunday in February. There is always provided a free pageant or play, and the one this year is unusually good—"Youth's Christian Quest," by Eva Raw Baird. The service requires nine characters, four young men and five young women, with a chorus. The service will be provided free of charge to those promising to take an offering upon that day.

### Children's Organizations—

Elsewhere in this issue of WORLD CALL will be made an announcement regarding the plans for programs for the children's missionary organizations briefly stated. The *King's Builders* material for children will be continued in a once-a-month enlarged edition of *Junior World*, the weekly Sunday school periodical for Junior children issued by the Christian Board of Publication. (See page 47 this issue for announcement of details.)

### Haystack Harvest

It will be of interest to all missionary persons in the local churches to know that the Baptist Department of Missionary Education has issued for the use of men's groups a missionary drama entitled "Haystack Harvest," written by Clarence M. Gallup. The purpose of this dramatization is to encourage conviction among the men of the churches that the spiritual forces lying back of the famous Haystack Prayer Meeting of 1806 and the founding of the modern American missionary movement are capable of producing similar results today. The sketch requires about a half-hour for presentation and calls for 16 characters—all men. The price is 15c. This play may be used at any time, but was prepared for use in connection with the 25th anniversary of the Men's Missionary Movement, which was observed November 15.

### Disarmament

In the October, 1931, issue of *Social Trends*, edited by Alva W. Taylor, of the Board of Temperance and Social Welfare, a most unusual digest is given of the present situation and of the facts which Christian people should know about naval armament and the plans for the conference of disarmament. The 32-page pamphlet is divided into our main divisions: Naval Madness and Its Cure, pages 3 to 13; the League Progresses, pages 13 to 21; Is This Civilization? pages 22 to 27; Books, pages 28 to 32.

This very valuable monthly may be secured from Dr. Taylor, 101 Bowling Avenue, Nashville, Tennessee, at the subscription price of 50c.

### BULLETIN III No. 11

Address all inquiries to Missionary Education Department, Missions Building, Indianapolis, Indiana.





# FREE

## CHRISTMAS PROGRAM

Let the Beautiful Pageant, "STAR CHILD,"  
Tell Its Story of Benevolence to Your Church

—Share a Home—

ORDER THE LISTED MATERIALS TODAY

### Pageant and Program—

- A pageant, "Star Child," telling the story of the Nativity in new and delightful form—beautiful yet simple and easily produced.
- A program, "Their Gifts and Mine," found in December "World Call"; extra copies may be secured from this office.

### Offering Helps—

- Coin envelopes in quantity.
- Coin boxes in quantity.

Samples of the above materials will be sent to you free if you check (X) the items desired, or a sufficient supply of the materials and programs will be sent in behalf of a generous Christmas offering for Benevolence if you check here.-----  
State average attendance of your school ----- Please indicate which material you desire.

Name-----Address-----  
City-----State-----  
Church-----

### Order From

Department of Religious Education

UNITED CHRISTIAN MISSIONARY SOCIETY

Missions Building

Indianapolis, Indiana

### Helpful Materials; Educational

### Missionary Manuals—

- For Older Young People and Adults: Christmas issue of "Broadened Horizons."
- For Intermediates and Seniors: Christmas issue of "My Widening Circle."
- For Children: Christmas issue of "Jesus the Friend of Everyone."

## Fall Activities in Our Colleges

(Continued from page 33.)

Society, and has recently been connected with the Pension Fund.

The Spokane University football squad is the first team in the Northwest to travel to the campus of its opponents by airplane. When the team met that of Eastern Oregon Normal at LaGrande, Oregon, on October 3, the trip took three hours and forty minutes' actual flying time, instead of the usual sixteen hours required by the automobile route. An outstanding feature of the experience was that the expenses of the team were less than they would have been by any other means of travel. A group of business men of Dishman, Washington, helped to finance the trip.

### ILLINOIS DISCIPLES FOUNDATION

Approximately one hundred University of Illinois students are enrolled in the student department of the University Place church school. Because of lack of room in the church, the use of the University High School building has been secured for class purposes.

A mixed freshman class is studying "How Paul Met Life's Problems," under Dr. G. H. Dungan. Dr. A. W. Nolan has a class of upper classmen and is basing his discussion on Rufus Jones's *New Studies in Mystical Religion*. The Graduate Forum, led by Glenn Murphy, a graduate student in the department of

civil engineering, is studying a new book, *The Reconstruction of Religion*.

Peter T. Li of the graduate school, one of the Foundation students, has been made president of the Chinese Students' Club on the university campus.

Vernon Christman, the Foundation senior assistant for men, has brought into the church since the opening of the school year more than thirty-five students, two of them by confession.

### LYNCHBURG COLLEGE

Lynchburg College has the largest enrollment in her history, there being 262 enrolled as compared with 246 in 1930. The quality likewise seems to be of a very high order. There are 88 members of the freshman class.

Virginia Polytechnic Institute is co-operating with Lynchburg College this year by placing one of their own teachers, Professor J. L. Ferguson, in charge of all the engineering courses. This enables Lynchburg to offer two years pre-engineering work in any branch of engineering fully accredited by the state university. Professor Ferguson is a member of our communion and fits into the college program in a fine way.

Dr. M. E. Sadler has recently been added to the promotional staff of Lynchburg College and will be a real asset to the institution.

## Mrs. Tsao

By Emma A. Lyon

MRS. TSAO was my first coworker in China. She and I first did evangelistic work and when I opened the Christian Girls' School, September, 1896, she was my first teacher. She worked in the school a number of years then went to the South Gate and worked with Miss Kelly in her woman's school. Mrs. Tsao was associated with Miss Kelly until she went on furlough last summer. After that Mrs. Tsao lived in her home in the north part of the city, went to the South Gate sometimes, organized family worship in a number of her neighbors' homes and helped in the meetings I had for the Christian women. One of the most pleasant experiences I have had was going with Mrs. Tsao once a week—the last few weeks before I went away for the summer—to hold meetings in the Model Prison. Mrs. Tsao gave very good talks to the women.

Mrs. Tsao stayed in the Indiana Woman's Building with two other teachers while it was occupied by soldiers in 1927 and saved it from being looted and destroyed. They stayed in fear and trembling at first but later did evangelistic work among the soldiers and won some of them to Jesus Christ.

Mrs. Tsao has just died and her funeral is today.

**T**HE Christian Board of Publication was founded as a result of the expressed desire of our people in three successive National Conventions.

The enterprise was financed through Mr. R. A. Long's gift of \$404,000—given because of his love for the brotherhood and his desire to advance the cause of Christ.

The entire property belongs to the brotherhood, the title being in the name of the Christian Board of Publication, a religious corporation holding a perpetual charter.

Under the terms of the charter the profits of the house can only be expended for the expansion of its facilities for service, or distributed among other authorized brotherhood interests.

The plant and other service facilities have been very largely increased, and the house is recognized as one of the great religious publishing houses of the country.

Also, the Christian Board of Publication has distributed among the recognized missionary, benevolent, educational and other brotherhood interests a total of \$152,300.

For the year 1931 the distribution for these purposes will be approximately \$30,000. This is equivalent to 6 per cent on half-a-million dollars.

These direct distributions do not include the salaries and expenses of editorial and educational representatives who render a great amount of personal service throughout the brotherhood.

This institution exists for the brotherhood. In placing your orders with it you have part in maintaining not only this enterprise, but also the various boards and societies of the brotherhood.

**CHRISTIAN BOARD OF PUBLICATION**  
St. Louis, Mo.

## From China's Flooded District

**T**HE greater part of Wuhu and vicinity is still under water and conditions are beyond the power of words to describe. The great majority of the people of Wuhu itself have for more than a month been living in homes and stores where water is standing, and besides these there are tens of thousands of refugees from all the countryside round about where all the dykes have broken. These are, most of them, pitifully destitute and in great want.

Our Wuhu Christian Council, of which Pastor Cheo Hsiao-Chen is the president, has appointed a Famine Relief Committee to help care for the needy, and Pastor Cheo has been elected chairman of the committee. A survey has been made to determine the most destitute, and the plan is to erect a large temporary hut which will house 1,200 of the most needy people. There will be the education department (which will include religious education), health, vocation and work, social and finance departments. It is expected that the National Flood Relief Commission and the National Christian Council will help meet the financial requirement. It is no easy undertaking to care for the needs of so many in the hut until next spring. The committee is enlisting the help of a large number of Christians for voluntary service. These plans of the church to minister to the needs about us is making a strong appeal.

The Lindberghs have flown to Wuhu and have made an air survey of the flood condition here for the government. Many of the people at first thought it was a Japanese plane which might cause trouble to the city. But word soon spread as to who it was and what all the circling above the city and outlying districts meant. Then their fear was turned into praise of their skill and of kindness in thus helping the Chinese government survey the flood.

Wuhu, China.

CAMMIE GRAY.

## A New Feature in "World Call"

**I**N MAKING the adjustments necessary following the discontinuing of *King's Builders*, and the inclusion of the material for children in *Junior World*, we are happy to announce that a page of material for leaders of Junior Christian Endeavor and Junior Mission Band, will appear for the present in *WORLD CALL*. The page devoted to these helps will appear for the first time in the January issue, and will contain suggestions for the meetings, for activities of various sorts and also of source materials which will enrich the programs. It will be prepared by Miss Grace McGavran.

The materials themselves will not be given in *WORLD CALL*. They will appear in the *Junior World*, and will be arranged in such a way that the boys and girls themselves can, with proper adult help and supervision, plan and present their own programs. It will therefore be necessary for the adult leaders to keep on file for their own use at least one copy of *Junior World*. The program suggestions will be in the issue which is given to the children on the first Sunday of each month, but supplementary missionary material may appear from time to time during the rest of the month. The adult leader will also need the page from *WORLD CALL*, as specific suggestions will be given there which are not given in the materials for the children. Some material may from time to time also appear there.

Send the "World  
Call" for a  
Christmas Present



The brotherhood's adobe church of the desert, Florence, Arizona

The church stands near the center of the new irrigation project made possible by the recent completion of the Coolidge Dam in the San Carlos Mountains. The church erection department of the United Society is assisting the church with a loan. Walter Hofmann is the pastor.



# Receipts for Four Months Ending October 31, 1931

## United Christian Missionary Society From Churches and Individuals

	General Fund	Increase	Special Funds	Increase
Churches -----	\$47,015.58	\$ 1,588.99*	\$ 1,442.00	\$1,107.30*
Sunday Schools -----	12,004.69	3,234.61*	14.25	73.75*
Christian Endeavor Societies -----	779.76	264.90*		
Missionary Organizations -----	77,754.86	11,788.01*	243.89	156.19
Individuals -----	6,023.43	1,048.62*	3,086.35	72.85*
	\$143,578.32	\$17,925.13*	\$ 4,786.49	\$1,097.71*

## From Miscellaneous Sources

Bequests -----	\$ 900.00	\$ 5,162.98*	\$ 4,068.66	\$4,029.16
Interest (U. C. M. S.) -----	24,318.65	1,448.44	1,574.58	512.08
Interest (Old Societies) -----	12,838.62	5,873.88		
Gifts from Old Societies -----	4,905.42	475.99*	12,232.96	5,770.71
Home Missions Institutions -----	12,692.14	4,799.75*		
Benevolent Institutions -----	18,952.20	5,027.50*	164.37	1,268.06*
Foreign Field Receipts -----				
Annuities -----			2,250.00	6,961.33*
WORLD CALL Subscriptions and Advertising -----	10,671.34	2,615.89*		
King's Builders -----	509.64	219.96*		
Literature -----	10,657.18	3,326.08*		
Miscellaneous -----	15,302.60	3,641.81*	2,259.00	1,532.46*
	\$111,747.79	\$17,947.64*	\$22,549.57	\$550.10

## Board of Education

Churches -----	\$ 4,174.36	\$ 4,727.82*
Endowment Crusades -----	54.55	133.31*
	\$ 4,228.91	\$ 4,861.13*

\*Decrease

## Missionary Register

### Missionaries Arriving On Furlough

- Mr. and Mrs. W. H. Edwards, Africa; to reach the United States in December.  
 Dr. George E. Mosher, Africa; to reach the United States early in November.  
 Miss May Wilson, Mexico; returning to United States during December.  
 Mr. and Mrs. Harold E. Fey, Philippine Islands; San Francisco, December 2, M.S. "Tatsuta Maru," N. Y. K. Line.  
 Mr. and Mrs. Allen R. Huber, Philippine Islands; to reach United States about December 1.  
 Miss Laura A. Garrett, Paraguay; S.S. "Santos Maru," O. S. K. Line, New Orleans, December 26; Los Angeles, January 20.  
 Mr. and Mrs. Rex D. Hopper; Paraguay; coming to United States during January, 1932.

### Deaths

- C. W. Montgomery, father of J. D. Montgomery, South America, October 27, 1931.  
 Mr. Andrew Bender, father of Miss Anna K. Bender, India; November 7, 1931.

## Facts Concerning Schooling

Less than 1% of American men have been college men and yet of that 1% the following is true:

- 55% of our Presidents were college educated.  
 54% of our Vice-Presidents were college educated.  
 47% of the Speakers of the House were college educated.  
 36% of the Members of Congress ten years ago were college educated.  
 62% of the Secretaries of State were college educated.

50% of the Secretaries of the Treasury were college educated.

69% of the Justices of the Supreme Court were college educated.

The child with no schooling has 1 chance in 150,000.

The child with elementary education has 4 chances in 150,000.

The child with high school education has 87 chances in 150,000.

The child with complete college education has 800 chances in 150,000.

Uneducated laborers earn on the average \$500 per year for forty years.

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**PELOUBET'S**  
**SELECT NOTES**  
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## December One-Day Conventions

Several of the One-Day Conventions were mistakenly assigned dates in November in the last issue of WORLD CALL which should have been listed as coming in December. These are:

Alabama	December
Ensley -----	9
Mobile -----	10
Selma -----	11
Mississippi	
Aberdeen -----	14
Cleveland -----	15
Tuckson -----	16
North Carolina	
Plymouth -----	9
South Carolina	
Columbia -----	4

# The Last Page

WHAT will you do with prosperity when and if it returns? someone asked us the other day. Well, we wonder. What are we going to do with the dollar we have in our pocket now? Are we going to use it to buy white hyacinths to feed our soul, or to buy a new spangle for our hair? What we do with small things is generally a pretty good indication of what we will do with larger ones.

Thinking along these lines, we are reminded of a little squib by Don Marquis which caught our eye several years ago when we were all talking about the possibility of communicating with Mars. Mr. Marquis wrote: "Finally a message has come through from Mars. It says: 'We are creatures inhabiting a planet which is inhabited by creatures who cannot agree what they are or where they came from or where they are going, but we are on our way.'"

"Earth flashes back: 'Same here.'"  
"After that, interstellar communication falls back on an interchange of market reports concerning the price of eggs, stunts of opera stars and lectures by culinary experts on how to make pudding out of left-overs."

On a rainy day, a much jeweled woman in a sable coat boarded a street car. "I don't suppose I've ridden a street car for years," she said to the conductor, as she gave him her fare. "I ride in my own car," she explained.

The conductor punched her ticket. "You don't know how much we've missed you," he said quietly.

Make yourself an honest man and you will be sure there is one less rascal in the world.—*The Baptist*.

What if we were out of a job? We think we would face it like a man, that we would make the best of the situation, grit our teeth, smile, and find some way to get back into step.

John Haynes Holmes says that is what he would do. And then he adds: "But would I? Let me be honest and state as my last word that, while I believe that this is what I would try to do, if I were unemployed, I would yet fail to do it. For if I were really unemployed, I would not be the man I am at this moment. Instead of being well and strong, clear-minded and alert, I would, if I were idle, be sick and weak and discouraged, and terribly frightened."

"This is the final tragedy of unemployment as a problem of the individual life—that it breaks the man who is stricken, and thus renders him incompetent to do anything to rescue himself from his despair. Every man who becomes unemployed, and remains unemployed, moves steadily down and down, hour after hour, day after day, toward that fateful line

which divides the unemployed from the unemployable.

"Let us not flatter ourselves—we are no better than other men. If we should suddenly become unemployed, most of us would suffer the fate of the unemployed. Which means that we must arrogate to ourselves no superior rôle of advising those who are suffering a fate we have never encountered, but rise to the challenge of our own position, which is to save those who are unable to save themselves."

"This is the job of the employed—to furnish the money, to provide the shelter and clothes and food, to offer the sympathy and compassion, to seek the new justice and the higher liberty, to find the job, which will save men from the fate that now destroys them."

"Bad will be the day for every man when he becomes absolutely contented with the life that he is living, with the thoughts that he is thinking, with the deeds that he is doing—when there is not forever beating at the doors of his soul some great desire to do something larger, which he knows he was meant and made to do because he is still, in spite of all, the child of God."—*Phillips Brooks*.

## The Great Wager

How is it proved?

It isn't proved, you fool; it can't be proved.

How can you prove a victory before it's won? How can you prove a man who leads

To be a leader worth following,  
Unless you follow to the death, and out  
Beyond mere death, which is not anything  
But Satan's lie upon eternal life?  
Well—God's my leader, and I hold that  
He

Is good, and strong enough to work His  
plan

And purpose out to its appointed end.

I walk in crowded street, where men  
And women, mad with lust, loose-lipped,  
and lewd,

Go promenading down to hell's wide gate;  
Yet have I looked into my mother's eyes  
And seen the light that never was on sea  
Or land, the light of love, pure love and  
true,

And on that love I bet my life. . . .

. . . I bet my life on beauty, truth,

And love! Not abstract, but incarnate  
truth;

Not beauty's passing shadow, but its self,  
Its very self made flesh—love realized.  
I bet my life on Christ, Christ crucified.

—*G. A. Studdert Kennedy*.

What do we live for if it is not to make  
life less difficult to each other?—*George Eliot*.

## Why We Go to Church

An ancient scribbler offers this analysis of church attendance:

"Some go to church to take a walk;  
Some go to church to laugh and talk;  
Some go there to meet a friend;  
Some go there their time to spend;  
Some go there to meet a lover;  
Some go there a fault to cover;  
Some go there for speculation;  
Some go there for observation;  
Some go there to doze and nod;  
The wise go there to worship God."

Oshkosh: "Why don't you like girls?"

Kennebunk: "They're too biased."

Oshkosh: "Biased?"

Kennebunk: "Yes—bias this, and bias that, until I'm broke."—*Christian Observer*.

He sent his precious poem to the editor—"Let me know at once whether you can use it," he wrote, "as I have other irons in the fire."

In a few days the answer came back from the editor: "Remove irons, insert poem."—*The Churchman*.

The teacher at an elementary school noticed during the Scripture lesson that a small boy at the bottom of the class seemed to be finding the questions too difficult. "Now, Jimmy," she said, "I'll give you an easy question: What do you know about the Ark?" "Please, miss," answered Jimmy, after a moment's thought, "it's what the 'erald angels sing."—*London Tit-Bits*.

## Some Japanese Proverbs to Remember

"Even in a village of eight there's generally a patriot to be found."

"When all men praised the peacock for his beautiful tail, the birds cried out with one consent, 'Look at his legs, and what a voice!'"

"A lie has no legs, but scandalous wings."

"Brothers quarrel like thieves inside a house, but outside their swords leap out in each other's defence."

"The heaviest rains fall on a leaky house."

"A man with a sour face should not open a shop."

"The man who has once been bitten by a snake fears every piece of rope."

"The wind and the cherry-blossom can never be good friends."

"A man who always wears his best kimono has no Sunday clothes."

"Better to wash an old kimono than to borrow a new one."





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Street .....

City ..... State .....

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When Jesus therefore saw His  
Mother, and the disciple  
standing by whom He loved,  
He saith unto His Mother,  
Woman, behold thy son! Then  
saith He to the disciple,  
Behold thy Mother! And  
from that hour  
the disciple  
took her unto  
his own home.  
*John 19:26, 27*

## THE FIRST PENSION

At Wichita we were startled by a new but unquestioned interpretation of this well-known event when Bishop Fisher declared, Jesus Himself, on the cross, established the first pension when He entrusted the care of His own Mother to His beloved disciple.

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Indianapolis, Indiana



# The Lonely Billion



*Supplement to December, 1931, World Call*

# Use This Supplement!

## And How?—

This supplement to December, 1931, *WORLD CALL* is a "bonus" from the editors to the readers but *much* more. It is a carefully planned textbook containing information that every Disciple of Christ should have regarding the policies and status of the work which we have been doing among the rural peoples of eleven foreign lands, and indications of more intensive work which it is planned to carry on in eight of these eleven.

### Reasons for Such a Text

All the Protestant world is devoting study to and making plans for a better program whereby village and rural sections of the entire world may have the more abundant physical life as well as the "Life that is life indeed." One of the Commissions of the Jerusalem Conference spent years in accumulating facts regarding this, until now, neglected aspect of world missions.

The findings of this Commission were so significant and challenging that not only were they embodied in one whole volume<sup>1</sup> of the eight containing the entire report of the Conference but Dr. Kenyon Butterfield, eminent agriculturist and Christian gentleman, was sent by the International Missionary Council to make surveys of the rural conditions in China, Japan, Korea and the Philippines, and to make recommendations to the forces of all communions operating in those areas.

His recommendations are to be found in three small books<sup>2</sup> and indications of his helpfulness are reflected in several articles herein.

In order that the members of our "mother churches" in the "sending" countries may support these findings with understanding and substantial means for following them out, the seventeen communions represented in the Missionary Education Movement voted to publish a graded series of studies, texts, course-

plans and other materials on rural missions for use by local churches during the year 1931-32. On page 7 of this supplement will be found a list of these graded materials. Brief reviews were given on pages 42 and 43 of October *WORLD CALL*.

### Recommended Use

This supplement, "The Lonely-Billion," will be needed throughout the six months from January to June, 1932.

(1) As source material on our own rural foreign work to supplement the interdenominational texts—"The Rural Billion" and "Christ Comes to the Village" used either in mission study classes or groups in the Church School of Missions.

(2) As reference articles for programs of the Adult Missionary Organizations from January to June.

(3) As basis for a Men's Missionary Program either as a special program in March of the missionary society which the men give, or as a text for a men's class in the Church School of Missions.

(4) As basis of a series of map talks on "Our Rural Work Abroad" using the map—"Disciples of Christ at work Around the World." (25 cents)

(5) As a series of short talks in the Adult Department of the Sunday school.

(6) As a series of special missionary presentations in the mid-week meetings.

(7) As a basis for a series of lectures by the pastor at the Sunday evening services (preferably following the study periods of a Church School of Missions held the hour before the church service).

### Outline of Supplement

General—Our Rural Policies (for all fields) p. 3.

Japan—An evangelism that is educative and practical for reaching farmers. (p. 4.)

Paraguay—Our responsibility solely, Christian schools for farm folk yet an unmet need. (p. 5.)

Philippines—So intensely evangelistic are our brethren there, and the islands so ready because of government schools, that rural barrios can be reached if we stand by. (p. 6.)

Puerto Rico—Starving for bread as well as for things of the Spirit. (p. 7.)

Mexico—Only a beginning of a whole gospel for rural areas in a province assigned to us only. (p. 10.)

India—Needing rural religious education more than almost any other land, is being served by a progressive rural program. (p. 11.)

Africa—The story of Paul at Mondombe, in 1920 a cannibal village, shows what happens when a preacher-teacher and his family settle down for Christian rural leadership. (p. 12.)

China—Will become Christian only when her vast farm population is served. (p. 13.)

Tibet—What God has wrought (in twenty-five years) for the farm folk of Batang can never be taken away. (p. 14.)

### Poster Suggestions—

The cover page of the supplement and the inside "spread" on pages 8 and 9 are suitable for posters. The latter can be lifted out easily and used as it is. There will be other pictures with articles on rural work carried in *WORLD CALL* issues from January to June, 1932.

### For Additional Information—

Write to the Missionary Education Department, the secretary of which has planned this supplement.

### Additional Copies—

"The Lonely-Billion" will be much in demand, we believe, so additional copies at 10c each or three for 25c will be available upon order. Nearly 1,100 extra copies of the India Supplement were ordered last year. Evidently our people appreciate this educational service rendered by the editors of *WORLD CALL*.

JOY F. TAYLOR.

<sup>1</sup>Findings of the Rural Life Commission—Volume VI.

<sup>2</sup>The Rural Mission of the Church in Eastern Asia. \$1.00.



# Our Policy for Rural Missions

By ALEXANDER PAUL

WITH the development of institutional work in our large centers on all our mission fields, more attention is being given to the study of and plans for a more extensive rural program. This particular phase of work, although it has not been neglected, yet because of the difficulties it presents, has not received the attention it demands. Now, however, with the growth of the churches and with a better trained ministry in the non-Christian lands, the necessity for Christianizing rural communities is gripping the conscience of the "daughter churches," and they are pushing out and taking more responsibility for this all but untouched task in some countries.

Our activities in Africa have to a large extent been in rural districts. It was necessary to teach the people in the most simple way. Living as close to nature as they do, the approach would naturally be through contact in small villages and hamlets, teaching them the rudiments of their own language and a more hygienic way of living. Now better agricultural methods are being stressed and more emphasis is being placed on the training of native workers to meet the newer demands which come from a more highly developed mode of living and a more intelligent outlook on life. To meet this new day, we shall need missionaries who have specialized in rural work and the newer approaches in this particular field.

Next to Africa, more rural work has been done in India than in any other country. India is a land of villages, and the people live off the soil. Although they have had a civilization and culture for thousands of years, yet these people live in a very primitive way; and now that Western influence is making itself felt, there is great need for better methods not only of tilling the soil, but for a higher type of living. The rising generation is breaking away from the simplicity of the fathers. A desire to become modern is urging present-day India to know more of the Western way of life, and the modern attitudes of the population of the larger cities and towns is percolating into the hinterland. Young India is no longer satisfied to live as did the fathers; and their religions, as well as their culture, no longer meets the demands of this restless age. To meet this new day, a systematic program of work must be carried on. Our "hit and miss" policy of reaching the rural population no longer suffices. Again, our missionaries must be men and women who have had training in the technique of rural evangelism here at home. No longer can a missionary or native worker be a "Jack of all trades," but must specialize in this particular type of work, if we are to meet the new day.

In the Philippine Islands, as well as in Jamaica and Puerto Rico, a good deal of rural work has been done. It has been easier in these lands to do this, because our territory has not been so expansive and we have been able to follow up the results and conserve the work done by gathering the people into Christian groups and teaching them the rudiments of Christian living. But even in these lands we find ourselves faced with the necessity of giving more time and attention to meeting the ever-increasing demands for a more modern way of living and newer methods of approach.

Our constituency in China is becoming more rural-conscious. Because of the large territory we have attempted to cover and

the shortage of workers and funds, it has been all but impossible to carry on work in any effective way in the rural districts. Now, however, since we have established churches in many towns and villages the necessity for reaching the great rural population is pressing, and our missionaries and nationals are stressing this phase of work as never before. This is especially true in the Luchowfu, Nantungchow, and Chuchow districts. The greatest incentive and help have come from the Agricultural Department of the University of Nanking. This school has worked hand in hand with our missionaries and Chinese Christians in the improvement of agricultural and gardening methods. They send out trained men to make demonstrations of the newer methods in agriculture—which enables us to get in touch with farming communities—who at times come from various districts to observe what can be done to improve crops and live stock; and who are open-minded at least to the extent of listening to the teachings of Jesus for a better way of life. Our equipment and trained workers, to say nothing of funds, are lamentably limited; but readjustments can be made which will enable us to carry on and reach this most needy class of people—who after all are the backbone of the country. Again, the need for specially trained missionaries and Christian nationals is apparent.

In Japan—where practically all can read, and which has become much more westernized than any other part of the Orient, and where the people are rapidly breaking away from the traditions of the fathers, and where the passion exists to be known as a modern nation—our greatest challenge for rural work comes. As in all other countries, so in Japan, we wanted to become established in the large cities and towns; and consequently have placed the emphasis on city work. We now realize the need of a strong rural program. The most conspicuous type of work being done is that of newspaper evangelism. A number of daily and weekly newspapers have thrown open their columns for articles on the Christian religion. Thousands of such articles are going into the homes in rural districts, and that they are being read is attested by the fact that hundreds of letters are received, asking for further instruction and inquiring where Christian literature can be obtained. To meet the need, an interdenominational committee has been formed; and several well-trained Japanese Christians are giving their full time to this work, backed by numbers of missionaries who see the benefits accruing from this particular project and who are willing to do the follow-up work. This is a most fruitful service. Other types of rural evangelism are being evolved which will enable us to do a constructive work in rural Japan.

In the Latin-American countries this form of service is more difficult. In Mexico considerable has been done; but there, as in Argentina and Paraguay, governmental restrictions in carrying on distinctive Christian activities are very rigid, and most of our work has to be done in schools. A more liberal policy on the part of these governments cannot long be delayed. In the meantime, our missionaries and nationals are making personal contacts which are helping to break down prejudice and bigotry. Rural evangelism in all our mission lands is our most pressing need, and will prove to be the most fruitful type of work.

# Facing the Challenge of Rural Japan

By K. C. HENDRICKS

THE farmers of Japan are distressed. At a recent Laymen's Conference in Akita, a Christian farmer stated that of twenty-two households in his village, nineteen were from a thousand to five or six thousand yen in debt, with almost no hope of being able to get out. Not a single family was able to give its children more than a grammar school education. The men somehow found a way to get strong drink to "drown their sorrows, and deaden themselves to their sufferings," saying that "sake" (rice-liquor) is the only thing worth trying to live for.

As for the health of the farmer, it is reported on good authority that seven or eight out of every ten country people are afflicted with some disease. The great majority of the people are weakened by the presence of intestinal and other parasites. There is little money available for medicines, and little knowledge of the rules of health, such as diet, sanitation, etc. The ventilation of farmhouses is generally very poor. For farmers the tuberculosis rate is appallingly high. The infant death rate is shocking.

Such physical distress makes naturally for spiritual depression and despair. One of our pastors was told by the people of a certain village that affairs were so bad in every way that death would be welcome. *Shinda ho ga ii* (it would be well to die).

Obviously, it would be a wonderful thing if the economic distress of the farmers could be greatly relieved by us Christian workers. Unfortunately the economic power of the church in Japan is very weak. However, the help of pastors and others in the organization and maintenance of farmers' cooperatives, etc., is a real beginning toward this form of aid. Another thing that is helping is the temperance instruction, and the or-

ganization of Abstainers Societies in villages here and there. In preaching and teaching, good health and habits are emphasized as essentials of progress.

The Farmers' Gospel Institute is coming to be a valuable thing with its courses in rural problems, instruction in side-occupations which will increase the income (as for example the use of bamboo, wood, straw, etc., in the creation of useful articles); its Bible-teaching, devotional hours, good fellowship, sports, etc. Young men go from such institutes with a new light in their eyes, eager to share with their fellow-villagers the treasures which are in Christ.

To further aid the young men who wish to attend the Gospel Institute which we shall have in Akita in February, 1932, the church people of Akita City are to be urged to purchase, at a special bazaar, the home products which these young men will bring with them from their villages when they come. Each place has its specialty of some product, whether vegetable, fruit or handicraft, and by giving prizes to the best exhibits we aim to encourage the development of ingenuity in home industry.

But our chief ministry, after all, is not economic. In time the government will have to do something very concrete for the farmer, or else have some sort of revolution on its hands. Our chief service is a spiritual one. Their keenest poverty is spiritual poverty. The principal of one of their agricultural schools told a Christian conference that very thing. He said that social reconstruction among the farmers would need the stimulation of religion and the mutual trust which springs from honesty and love.

This need we are trying to meet by an active campaign of rural evangelism, by every known means; preaching, Bible-schools, pamphlets, Scripture distribution,

newspaper and correspondence evangelism, gospel institutes, the stereopticon, the portable phonograph, circulating libraries and temperance propaganda. The young men of some of our churches are going out in deputations to bring the message of life to their country brethren. Every day sees new interest in rural evangelism on the part of pastors, missionaries and laymen. Our people are praying to God on behalf of their country neighbors, and probably this will turn out to be the most powerful instrument of all in the salvation of rural Japan.

We need a lot more people both in Japan and "at home" praying for the distressed and desperate farmers of Japan.

We need more workers and more equipment for effectively presenting the gospel message.

In order to have more workers, and more suitable ones, we need to have local training schools nearer the rural areas.

Funds are needed for stereopticon and motion-picture outfits, for additional portable phonographs and records, for bicycles, perhaps even for motorcycle, motorcar, and what not. The Newspaper Evangelism requires a larger budget, so it can reach and hold its thousands and tens of thousands.

We need more funds for literature on temperance, on social hygiene, health, care of infants, child training, etc., as well as straight gospel tracts, portions of Scripture, etc.

In harmony with the movement for scientific rural rehabilitation, as advocated by Dr. Kenyon L. Butterfield, in his recent conferences in Japan, we as a Mission should be prepared to devote men and money to certain reconstruction units, in restricted areas of intensive work. We have already set apart a man (Japanese) in the Fukushima District, for that sort of thing. It will take time, and much planning, to develop such projects in effective fashion. We shall be needing such specialists, and special projects, in larger numbers, and in both of our northern districts (Akita and Fukushima) if we as a Mission are going to face the challenge of the day and rally to save the rural people, both body and soul.

The call for special projects implies that specially trained missionaries for the rural work should be available—not in great numbers, of course, but at least a family or two within the next few years. Akita District has lacked a family for the last five years. The Tsuruoka region offers ample opportunity for some fine pioneer work. Practically no other church is at work in the villages around there. When can we begin to meet the challenge of rural Japan? Churches of America, we look to you for the answer!



A sturdy congregation of rural people made possible this serviceable chapel at Omori, Japan



# Untouched Rural Paraguay

By HUGH J. WILLIAMS

THE Disciples of Christ, South America Mission, under the comity agreement of the 1916 Panama Congress, is responsible for the Christianization of the entire Republic of Paraguay. Up to now we have work only in the capital, Asunción, a city of 142,000 inhabitants.

Paraguay, in the very heart of the South American continent, has an area more than four times as great as that of Indiana. In this extension of territory equal to the states of Wisconsin, Minnesota and Iowa, live nearly one million people of mixed Spanish and Indian blood, 50,000 of whom are full-blooded Indians living in the Great Chaco district, west of the river Paraguay.

Paraguay is as essentially a grazing and agricultural country as it was when the Spanish monarchs maintained a regional capital at Asunción three and four hundred years ago. All of the chief industries are rural in nature; cattle grazing, lumbering, raising of oranges and other citrus fruits, *yerba maté*,\* tobacco, sugar cane and cotton. With the exception of two meat packing plants, a *quebracho* factory† and some saw mills, there are no important machine-using institutions. Paraguay is essentially a rural country with a rural population engaged in rural activities. In such a country it does not take a very long time to reach the saturation point for professionally trained workers: physicians, clergymen, school-teachers, engineers, etc. Yet there are not enough of truly competent professional people in any district outside of the capital city.

Mrs. Williams and I were privileged to take an extended trip through southeastern Paraguay, the most prosperous grazing agricultural region of the republic, and we found that in some towns the public schools were only to the second and third grades, and that some teachers had had only six years grammar school training themselves. Many extended areas are without the services of a physician or dentist, and in one community there was not even a visiting priest to officiate at the occasional masses. A local woman rendered such official assistance as she could in cases of christenings and funerals.

At the present time there are 2,452 teachers instructing 108,222 children in the 748 public grammar schools of the republic. Seven normal schools, one national high school and a university receive students who wish to have higher educational training. There are about twenty private schools of elementary and secondary standing. The only Protestant missionary school offering both grammar and high

school work is our Colegio Internacional at Asunción.

Fourteen years ago Mr. and Mrs. C. Manly Morton were sent by the C. W. B. M. to Asunción to study the local situation, cultivate the Asunción people and prepare to open a Christian school. The following year the school was opened with 15 students. In 13 years the enrollment has grown to 280 boys and girls attending classes and engaging in extra-curricular activities on an extensive campus equipped with as splendid school buildings as can be found anywhere in the republic.

The Colegio Internacional is exerting a splendid influence for the Christianizing of Paraguayan life in the capital city and in many parts of the republic. Of necessity about three-fourths of the student enrollment are day students from the homes in Asunción. Only 25 per cent come from outside towns and open country, living in the school dormitories. There is an urgent need for a number of grammar schools and churches to be established in outlying towns such as Concepción, Pilar, Villa Rica, Encarnación, San Juan and others. Great groups of boys and girls who live on *estancias*, (small farms) and in villages are not having anything like an adequate opportunity for training in the three R's, to say nothing of Christian character development. There is a tremendous opportunity for Christian education among adults also. Many inhabitants speak only the *Guarani* Indian dialect, although Spanish is the official language used in the schools and in all public procedure.

Paraguay is rich in natural resources awaiting further exploitation and development. The southern two-thirds of the republic is in the south-temperate zone, the northern third in the tropic zone. With the exception of some parts of the *Gran Chaco*, the country is unusually healthful because of its several chains of hills and an extensive hydrographic system. There are vast timber forests with some 100 different woods of commercial value, the most important being *quebracho*, *lapacho* and *curupai*. Extensive plains with many natural meadows make excellent grazing grounds and farm land. The products include logs and saved lumber, live cattle and beef products, *yerba maté*, cotton, maize, tobacco, oranges and other citrus fruits, pineapples and bananas, mangoes, grapes, all kinds of vegetables and hand-dutty lace.

India has its Sam Higginbottom, Brazil its Ben Hunnicutt, China its Edward Bliss. There is great need for a man such as these to come to Paraguay—a Christian missionary, expert in cattle raising or citrus fruits, or trained in any other scientific line that will make him a helpful advisor to Paraguayan farmers and cattle-men.



Paraguayan bread for sale by a family bread-winner

Much has been done with even crude methods, because of the wonderful native fertility of the country. The people will prosper in the degree that they can improve their animals and plants and their methods of handling for internal and export shipment.

Another tremendous undeveloped resource is the potential water power of Paraguay. The famous Guayará and other water falls offer an attractive venture for hydroelectric engineers. There is enough potential horsepower to run motors and to illuminate all of Paraguay's cities and towns with enough surplus to electrify a new railway east to connect with Brazilian lines now being extended.

But the greatest national asset—or liability—of Paraguay is the character of her citizens, particularly the youth. Here is the challenge to our brotherhood. Shall we continue to attempt meeting our responsibility of Christianizing the entire republic of Paraguay with only the one school in the capital city, or will we answer the challenge of the untouched rural areas, establishing grammar schools, churches, experimental farms, anything that will help Paraguayan youth to more abundant, Christian living?

\*Pronounced "yerba mahtay."

†*Quebracho* is the extract for tanning leather made from boiling the finely cut hard wood of the quebracho tree.



Lorenzo Sangoy, a Tinguian boy, graduate of our nurses' training school, and a "spirit doctor" in one of the mountain villages where Lorenzo serves

TRAVELING northward from Laoag in the Philippines the road follows the west coast along the China Sea, skirts several small villages, leads through wooded sections and farming country and finally twists and winds itself up a steep hillside until at the summit it pauses to grant a view, breath-taking in its loveliness. Far below lies a fertile valley with tiny rice fields and gardens, great clumps of feathery bamboo and wooded slopes with mountains piled up beyond, a small river meandering seaward and the China Sea sweeping inward in a graceful arc. Where a bridge spans the stream stands a little Protestant chapel, nearby a schoolhouse and three dwelling places. Other houses you will later learn are hidden among the trees. Descend the road that now curves and dips downward and find yourself in company with a group of Americans and Filipinos who went to Baruyen (for such is the name of the village) in February, 1931, to study conditions and needs. Dr. Kenyon Butterfield, widely known specialist in rural uplift and betterment, spent some weeks in the Philippines assisting in the survey of rural communities such as this one and helping organize work on improved lines to more effectively reach and give assistance to rural communities. What they found and what was planned at Baruyen is typical of all rural needs and conditions and since Baruyen is one of the churches of our communion it is of special interest to us.

In Baruyen live a group of about four hundred people whose way of life has not

# Filipino Nationals Carry On

BY EDITH EBERLE

varied greatly in a century. Very few of them have gone outside for any educational advantages and only part of the children are enrolled in the elementary school of the *barrio* (native name for these unincorporated little villages which are a part of the nearest large town) which offers only the first four grades. Very few of the people above the age of forty can read or write. For that matter many of them never see anything to read! The government makes available sanitary inspectors, health facilities, agricultural assistance and rural credit and loan but the people have been slow to avail themselves of this help. The people are farmers and own small "tenement farms."

The church at Baruyen, the group headed by Dr. Butterfield recommended, should become increasingly a Community-Serving Church, that is, the church that has "a policy of welding personal religion and social service into a program that seeks 'the abundant life' for both members of the church and the community as a whole." It should seek to bridge the gulf between government organizations and the rural people. It should recognize the need for adult religious education. Following out that suggestion Miss Sofia Davoan, a college graduate, spent her vacation in Baruyen and organized these classes which met with most enthusiastic response. One group decided to meet three times a week instead of once. Volunteer teachers are caring for the work and supervision is generously given by Mr. Sofronio Campaniano, supervising teacher of the public schools in the district. One hour of the class study is given to Bible study, the second hour to reading using the new method for teaching illiterates to read in a short time. An efficient Filipino pastor serves in Baruyen, and both he and the church officers are eager to carry forward this new program.

Isn't it well that just at the time grave necessity forces us to shorten our lines and withdraw most of our missionaries and missionary support from the Philippines, that we have helped launch such a practical program to help the rural church to become truly a community-serving church? The majority of our churches in the Islands are located in communities similar to Baruyen and with some guidance and financial assistance will be able to go forward in real service.

From the Manila district comes the report of Mr. and Mrs. Allan Huber who have been responsible for the evangelistic work in that area. Greater attention is being given to the rural churches and surveys are ascertaining the needs. Among these rural churches during the past year, seven Institutes and four Conferences have been held, over thirteen

hundred Leadership Training Credits issued, four thousand four hundred and forty children have been enrolled in the Daily Vacation Bible Schools, eight evangelistic campaigns have been carried on by a team of Filipino evangelists and a missionary, and numerous evangelistic meetings by home forces, women's meetings have been started, Boy Scout work is developing as fast as native leadership is available. Effort is being made in every community where we have churches to gather the illiterates into classes and teach them to read. This work includes classes for adults and also for children who are unable to attend the public schools, because of distance or overcrowded schoolrooms. People are not only learning to read but are reading the Bible as the result of these classes.

Ramon Garcia, pastor of one of the churches in the district found that the Negritos, the dwarf people of the Philippines, living in the mountain regions of his province were dying because of lack of knowledge of farming. He has gathered these nomadic people into a congregation and along with the message of Christ he plans to teach them to plow and plant.

Reports from the Vigan and Laoag districts are similar. In all our work nationals carry heavy responsibility. Vacation Bible schools are carried on by the young people who have received special training for the work. Nationals and missionaries share the teaching in Institutes and Conferences. Forward steps have been taken in the past few years in nationalizing the work we have been doing. Medical service reaches and into the rural areas as well as the teaching and preaching.

What many a missionary dreamed of doing and longed to do, Harry Fonger of Vigan did. He packed up some supplies, in September, 1930, helped adjust them to the backs of mountain carriers and started back into the mountains, a hard two-day trip east of Vigan where the pagan Tinguian tribe dwells. Other missionaries and splendid national leadership could carry on in Vigan. Mr. Fonger lives for weeks at a time in a little one-room house with a grass roof and carries on intensive work. He goes down to Vigan to visit his family and to help in the work there. Occasionally Mrs. Fonger and the young son are able to spend some time with him in Lamao, the village where he has made his home. Working with him is Lorenzo Sangoy, a Tinguian boy educated in the public schools in Vigan and trained as a nurse in our Vigan Hospital. He renders fine service among his own people. Filipino pastors and Bible women from the churches in the Vigan district have given periods of service to

(Continued on page 15.)



# Churches for Puerto Rican Farmers

By FLORENCE MILLS

OF ALL the Missions which have been working in Puerto Rico these past thirty-three years, ours has had the reputation of being the most intense and the most successful in country work. I think it might be said that our policy has been to open a preaching point in every locality where there has been found a group of people who seemed to want to have the gospel preached in their midst. Sometimes such places seem very promising for a time and then all interest dies down and the place has been left, but out of such preaching points have developed churches some of which are now our best congregations. Of our thirty congregations now listed, twenty-one are in the country and four others in small towns. The membership in these churches constitutes three-fourths of our entire membership. During 1930 two of these churches won second and third place in average attendance in Bible school, and another first place in number of baptisms.

The work in these country districts is difficult. Few of the people have any way of travel except on foot and if they had other means the almost inaccessible hill paths and rocky roads would render them useless.

Small communities are thus set off to themselves by these natural barriers so that it has been necessary to establish the work in each community although, as the crow flies, the distance from one church to another is short.

There are now eighteen pastors of our thirty churches, in most cases one pastor serving a town church and a country congregation. Of these eighteen men thirteen were country boys and began their preparation for the Christian life and toward the ministry in the Bible schools of country churches. The congregation at Upper Dajao is the church mother of three of our pastors and at least two who are pastors of Baptist churches.

The economic conditions in Puerto Rico which are always, in all parts of the island, serious, are perhaps harder on the country people. Very little luxury of any kind exists in the country and many there are for whom the bare necessities of life are very far from being sufficient. Therefore the problem of bringing the country churches to self-support is exceedingly difficult. Because of poverty there is a great deal of moving from place to place in the search for work and thus many of the members of the churches drift away and are lost.

V. C. Carpenter is the one missionary who during more than twenty-five years has given himself unreservedly to the country work in Puerto Rico, and to him more than to any other one person belongs the credit for the things which have been accomplished. On foot or on horseback, under a driving rain or a burning

sun, early and late has he climbed the hills and with his genial interest in the people he has called them together in some proffered home of the community to hear for the first time the gospel in its purity. There has been no speedometer to measure the distances traveled and no one knows all the inconveniences he has met in the way, but there was never a thought of hardship if only he could come home with the report, "The people heard us gladly," even though the service was held by the dim light of a candle and the people had no seats or crude benches. His own hands have laid out the land for chapels, dug the first post holes and driven the hardest nails in the buildings which sent their gleaming lights across

\$12 a month and being increased in these years to a salary of less than \$40; Don Jose M. Torres and Don Manuel Torres, both of whom rendered valuable service as shepherds of the flocks at Barrio Nuevo and Upper Dajao as volunteer workers while earning a living for their families on the small farms which they possessed. Later these men were granted a small allowance from Mission funds. These three men have had no formal education, but their simple, humble, Christian lives have exerted such an influence over their communities that only eternity can render to each of them just rewards for hardships and sacrifices which each has endured that the name of Christ might be exalted.



Nestling among the mountains in beautiful surroundings is this Naranjita church and parsonage, serving a substantial group of Puerto Rico mountain people

from hilltop to hilltop, and never was one of these chapels finished before Mr. Carpenter had his eye on still another hill on which he hoped to put another chapel. The first buildings thus erected for the country congregations were of simple one-room frame structure and in the great cyclone of 1928 practically all were partly or fully destroyed. Within three months after that destruction, Mr. Carpenter was again on the job of reconstruction in country and in town, so that within eight months all congregations were again able to meet in houses of worship, almost all of which were more substantial than the former buildings.

Mrs. Carpenter has been a constant helper in all her husband's efforts, and a number of Puerto Ricans have served as pastors of the country churches for longer or shorter periods. Three of these should be named as those who have continued steadfastly in the work: Don Suncho Rodriguez, pastor at Anones, who has been longest in the employ of the Mission, beginning twenty years ago on a salary of

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Village farmers in India listening to an evangelist. In India there are 685,665 such villages. Out from them "at early morning goes the big parade of farmers to the tracts of land they cultivate, and back to the village it returns at night. Throughout long centuries this procession has moved, like the ebb and flow of a tide"



In such adobe houses as this, many of the families in rural Mexico live. "The central problem of Mexico continues to be the land problem, with two million agricultural workers and peasants entirely landless and other millions on the verge of want"



Rice farmers predominate among the rural people of Japan which make up over 50 per cent of the population of the nation. More and more is the attention of Christian missions being directed toward the rural areas where Farmers' Institutes are proving a blessing to the communities



Left: Batang, on the border of Tibet, is populated by rural people who depend wholly on the outlying fields for their sustenance



# Some of the Billion They Live



The Bolenge, Africa, church and "God's Acre," the neighboring cemetery, form the heart of this little Christian village where wild jungle grew less than fifty years ago. With ninety per cent of the population of Central Africa not only rural but primitive, the sphere of activity on the part of Christian missions in that land is well defined



In oval: A typical home of the mountain people of Puerto Rico where 75 per cent of the population depend on tilling the land for their livelihood



Left: W. H. Fonger, missionary in the Philippine Islands, and a native of the Tinguan tribe in the mountains east of Vigan where Disciples of Christ are working



Right: A lad from the farming districts around Asunción, Paraguay, comes into the city for market day

# Our Rural Work in Mexico

By LAURENCE GRANGER

**F**ALSE pride and racial prejudice very often lead us to erroneous conclusions regarding the social ways of peoples in other lands, especially in those fields which are considered backward from our view of standards. A rapid visit to our Southern neighbor without a close study of her national heritage might easily bring us a wrong concept. Anyone visiting Mexico by way of El Paso or San Antonio, crossing the northern and central plateau region will quickly gain these first impressions of a land of desert, mesquite trees, cactus and uninviting adobe huts. One must live here awhile, visit the small *pueblos* and *ranchos* (a tiny community of farmers), which are many times located at a distance from the railroad stations, seek with love the friendship of these country people, before a new world will be revealed to him.

Coming south on the train from El Paso we begin to touch various points of our field within two days' travel. At present Fresnillo is the first stop where we have mission work. Here is located Concha Chavez, well trained in religious work, leading our Mexican women, demonstrating to all of us what God can do daily through a life that is consecrated. Her father was stoned to death; she decided to show love instead of hate and is now teaching the way of the Cross to those who destroyed her father's life.

An hour on the train from Fresnillo brings us to the ancient city of Zacatecas, once a great mining center of the Republic, a city whose fame now lies in the ruins about her hills. This is the capital city of the state and is indeed the most picturesque of all historic points on the line. There are many small towns and villages in this state and in some of them we have made certain advances. Jerez is about forty miles from the city of Zacatecas. Over a good surface road one can arrive there within two hours. Here lies a fertile agricultural region where we may do well in establishing a rural center for the points further toward the mountains. We have a small congregation here under the leadership of Antonio Medina, a young and talented preacher.

Continuing on the train and going southeastward we pass within a few hours other stations which indicate points where mission work is established—Berriozabado, Rincon de Romos and Pabellon. Of special mention is Pabellon. The famous Calles dam is only a short trip from Pabellon in the state of Aguascalientes. This dam is a huge engineering structure and within a few years will provide many thousands of electric horse power. The government is now building an agricultural experimental station near Pabellon. This place will also become an important rural center for our work.

In less than an hour we are in Aguascalientes. No mistake was made when we began to center our mission work here. The territory around Aguascalientes is large and beginning to be prosperous. It produces large quantities of wool, chile, corn, wheat, beans, and is an important cattle center. Our largest church is located here and under better prepared leadership will become our center of evangelism for our field.

Coming from San Antonio we cross another main section of our mission field. The first point of interest is Charcas. Charcas was about the first mining center



Huicholes, a tribe of Indians in the area in Mexico for which we are responsible

in the Republic. During the present crisis many families have left there to seek work in other parts of Mexico. The mine is still active however and should reestablish itself under normal conditions. The school in Charcas is to be closed but our evangelistic work will go on. Abel Charles is our Mexican minister there. He is an outstanding leader and preacher, young and with great possibilities for the future. Around Charcas are many smaller villages where there are possibilities for extended mission work.

From Charcas we go to San Luis Potosi, two hours by train. This city is the greatest in our field. Here we have a splendid school work and Internado (boys boarding school). Our church here is about self-supporting, is taking an interest in the evangelization of the surrounding territory and has actually several small preaching points. Pilar Silva is the pastor in this city. He is the most experienced man in the mission and is editor

of our field paper. A local train runs out of San Luis Potosi to Aguascalientes. On this run we have several rural mission projects. Along this route are Salinas, Estancia, El Carro, Molinos, Las Viudas and Cocio, the places where we are establishing small centers of religious work. In this field is Amada Jasso who is one of our woman country workers. Miss Jasso has done a noble work among very poor people. Her life shines out in the midst of extreme poverty and ignorance.

Our entire mission field is very large and it seems at times that we have only begun to evangelize these people. There are many phases of the work being neglected because of inadequate equipment and of untrained leadership.

Most of the small towns and villages of the country represent a mixture of two cultures, the Aztec and the Spanish. The cobblestone streets are faced by blocks of adobe-built houses. These are usually very old, with high walls, a *patio* and *corral* within. Though the rooms are shabbily furnished, the space in the patio is usually inviting to the eye with its many flowers, birds and plants. Even the poor of the village will take pride in culture of some flowers and garden plants. In these villages, the homes are very much alike. There are few furnishings, brick floors or nothing at all but the ground, little or none of decorations for the walls. In the smaller centers in the country, the *ranchos*, adobe houses may be found resembling those of the towns; but most of the homes are far more primitive. It is rare to find anything but dirt floors and unusual if any pieces of furniture are in the rooms.

The Agrarian movement in the rural sections of the country is another important factor which is bringing change and conflict. The millions who have been liberated from the slavery of hacienda life must be educated and directed into paths of moral leadership and higher living. This is a day of tremendous changes in the life of rural Mexico. This is a day of tremendous challenge for the Evangelical churches in Mexico. We must think in bigger terms if the Church of Christ is to meet adequately this clarion call to Christianize the life of rural Mexico. Only in terms of greater love and greater sacrifice are we going to be able to meet our great day. If I may be permitted to mention some of the ways we are going to go forward they are: through a better trained rural ministry, men of vision and greater initiative, a program of education in our rural centers through Institutes on Health, Socialization and Bible Training. In the midst of all the opposing forces which discourage advance and in the face of further reduced budgets we must rise to a higher level of spiritual thinking and cooperative effort.



# Indian Villages That Hint of Brighter Tomorrow

By NELLE G. ALEXANDER

**M**AHATMA GANDHI has said well that no movement can succeed in India that does not capture the village, for India is a land of innumerable villages where 90 per cent of the population is classed as rural. There are more than 5,000 of these villages and hamlets in the territory in which we are working. Do you wonder that with our present staff and income we propose to concentrate on a smaller area? Even this "smaller area" has 3,700 villages, and in each one of them is a whole community bowed under grievous burdens of poverty, ignorance, disease and sin. Surely the Master looking on these multitudes must be moved with compassion for them. It would be a long story if we were to tell you all the things we are doing in the effort to bring to the village folk of India the abundant life that is their right. We still do much itinerant evangelistic work and last year our Bible women worked in 346 villages and our men evangelists in more than a thousand. But the day is past when we tried to visit as many villages as possible in a touring season. We look to the day when the Indian church will be self-governing, self-supporting and self-propagating. That is the only sort of church that can survive in India. But a self-governing church must have trained leaders, a self-supporting church must be economically secure, and only a church filled with the Spirit of God will be self-propagating. So we are trying more and more to put on an intensive program in various centers—a program touching every phase of life.

Mr. Livengood and the Damoh evangelists are reorganizing the work of Damoh District on this basis. The program of an evangelistic family living in an outstation includes the conducting of classes for children and for adults, visiting people in their homes, regular visits to neighboring villages for preaching and lecturing, selling books, visiting and caring for the sick, being a neighbor to the whole Hindu community. One of our Damoh workers said he has learned that the evangelist is a "twenty-four hour servant." No eight-hour day in this job!

## Truly a City of Light

A little more than twenty-five years ago Mr. and Mrs. Madsen went into the forest at Pendra Road and began to clear the ground and build a mission station. In 1920 they turned over to Mr. and Mrs. Menzies a rapidly growing work with a Christian community of several hundred living in a village of their own and owning their own houses and fields. Now the Christian community at Pendra Road numbers about 500 with about 300 church

members. A few years ago Government recognized this Christian settlement as a new village with the name of Jyotipur (City of Light). The Pendra Road church employs its own pastor and an additional evangelistic worker, has a fine new parsonage and also a community house, has the most tithers of any church in our Mission and in many other ways ranks high among the rural communities of all India. How did it get that way? To be brief, we can say that the Madsens planted, the Menzies watered and God gave the increase. But how much of thought and labor and prayer went into that planting and into that watering!

## In the Market Place

It is about fourteen miles from Pendra Road to Kotmi, our very newest station, manned by our newest missionary family. Here Mr. and Mrs. Herman Reynolds and a handful of Indian workers are trying to interpret Christ to a group of more than seventy-five Gond villages. In addition to the usual program of school and dispensary and evangelistic work, Kotmi has one project not found in any other of our stations. The weekly market day is a feature of Indian village life and the market town always is the influential center of a group of villages. Mr. Madsen, who began the work at Kotmi, saw in this another glorious opportunity and he established a market place just outside the bungalow compound. Here, on mission land, are the booths and every convenience for a market and here each week come hundreds of villagers from miles around. Do not go to Kotmi on a market day if you wish to gossip with the Reynoldses. They will be busy teaching, preaching,

making contacts. And you will find the Indian staff busy with those Gond villagers and in the afternoon you probably will find the doctor and nurse from Pendra Road over at the dispensary lending a hand with the more difficult cases that have been saved up for them.

## Village Community Life Fostered

In Bilaspur District we have resident workers in a good many villages with Bilaspur, Takhatpur, Mungeli and Fosterpur as centers. Near Takhatpur is an interesting agricultural project. The village of Pendridih is owned by the mission and the villagers hold their fields according to the laws governing village holdings in our part of India. Mr. Rioch is the *malguzar*, or head man, of the town. Some of the men own their land. The church and the Cooperative Bank help to finance the farmers. Much is done for Hindus as well as for Christians in the way of teaching better methods, the selection of seed, irrigation and so on. All these things Mr. Rioch must supervise in addition to the preaching of the gospel—no, as a part of his preaching of the gospel!

## A Promise of What Shall Be

M. J. Shah is one of our efficient Indian leaders in the evangelist field. Ten or twelve years ago he was living comfortably at Harda. There were schools for his children to attend and he enjoyed the fellowship of other educated Indian gentlemen. Then the call came to go to Fosterpur, twelve miles beyond Mungeli, and more than forty miles from the railway. There were no Christians at this new outpost and it was in the midst of

(Continued on page 15.)



Our mission schools in India are definite indications of a brighter tomorrow

# Paul, the Modern

By H. GRAY RUSSELL

**A**BOUT forty-five years ago there was born near Monieka on the Equator in the Belgian Congo, Africa, a baby boy destined to make history. This boy sprang from one of the first families, his father being chief of one of the war tribes of this part of Africa. His family was famous for its bravery and leadership in war, and from as far back as the memory goes occupied a dominant place in the community and naturally it was expected that the boy would grow into the leadership of his tribe. He can tell strange tales of war and bloodshed in much of which he himself had a part. He remembers the time when his village killed and ate two white men and their bodyguard sent to subdue them. When a young man he worked for some time as a soldier under the trading company which occupied his territory before the state took over the responsibility of keeping order in that part of the country.

Such was the background of our trusted leader and preacher, Bokese Paul, who carries on at Mondombe, our farthest inland station. When teachers were sent to open the station at Monieka, Bokese was among those ready to listen. He was a young man at that time, experienced in war and the ways of the world, and found them signally lacking in the things that satisfy. He was ready to listen to the message and among the first to offer himself for baptism.

He was the head of a family of seven wives which gave him a high standing in the community. Before he would become a Christian he had to give up this harem and choose only one wife with whom he would live as a Christian man. In other words, from one of the richest young men in the community he became one of the poorest. He literally carried out the instructions of Christ to the rich young ruler, sold all and followed him.

One of the difficult tasks confronting Paul when he became a Christian was the choosing of a wife. He had seven but must put away six of them, choosing one with whom he would have a Christian marriage. He went about this in a very thoughtful manner. One of them was very beautiful but he did not choose her. Another was the mother of children and he also passed her by even though the bearing of children is the primary function of the African woman. He chose Balinga, saying, "She may not be the best looking or bear the most children, but she will make the best Christian." In speaking of this choice not long ago he said, "I was not mistaken; Balinga has stood by me through all these years." Paul unconsciously chose the one thing essential for the winning of the African to Christ. Without the Christian home we would be fighting a losing battle here in Congo.

When a Commission was sent by our mission to search out the High Juapa looking forward to opening a station in that far-away part of Congo, Bokese found himself with those of the advance guard. He was among those who went to open up the work in the Mondombe field in 1917. The missionaries went to live at Mondombe in 1920 and found that Bokese and his co-workers had faithfully done the ground-breaking and had prepared the way for the coming of the white workers. He supervised the clearing of the station and the planting of trees which were furnished him in advance by the mission.



Bokese Paul, pioneer evangelist to Mondombe and an outstanding Christian leader in Congo

From the day of the opening of the station at Mondombe till the present time this stalwart soldier of the cross has been on the job. There have been trying times in the growth of that work but the outstanding landmark that has been ever constant has been the personality and perseverance of Bokese Paul. There have been times when the white missionaries have had to leave Mondombe for a season because of the shortage of workers but he stood by whether there were few workers or many.

One of the heartbreaking things a missionary has to endure at times is being misunderstood by the people whom he comes to serve. Bokese has been a bulwark and companion at such times. He has more than once stood with the missionaries for some principle when it was unpopular with the nationals to so stand.

Our beginnings at Mondombe were necessarily small. Preachers had to be won

from the very heart of heathenism, trained, and sent forth to win the people, thousands of whom have not even yet heard the gospel. The importance of making the right kinds of contact in the beginning cannot be overestimated. There should be no mistake as to the motive for which we came to the field.

The mere fact that we have been able to baptize more than three thousand people in the Mondombe field since the station was opened does not begin to tell the story. Thousands of others have heard the gospel and are thinking about its implications. Those that have accepted Christ are daily proclaiming the Message and all that it means to them. They are widely scattered and are witnessing for Him wherever they may be, not only in their words but in their lives. This one does not participate in some heathen dance, and another fails to offer sacrifice to the heathen gods. Above all, they are illustrating what it means to have a home with one wife, one husband. The African life is built on the principle of polygamy. That a man should deliberately choose only one wife when he could have two, three or a hundred if he could afford to buy that many is something new in African native life.

Then, too, these Christians are growing. They are able to read and write and understand many things closed to the mind of the un-Christian man or woman. Schools are established in important centers where the people have an opportunity to gain the knowledge of the white man as well as the wisdom of God. These Christian teachers and preachers are changing the lives of countless villages throughout Central Africa. And above all things it is not just the words which they speak that is changing things out here but the lives they live are even more important.

Just what happens when a Christian family goes into a heathen community? The thing happens that Jesus said would happen. The mustard seed becomes a tree; the leaven changes the whole barrel of meal; the community is transformed. The putting on of clothes is only a part of the story; the inner man is changed as well. The whole village takes on new life; new interests are awakened, the "water of life" begins to flow out into regions beyond. That is why I said in the beginning that Bokese Paul was destined to make history. He and his co-workers have made and are continuing to make history in the Mondombe field. It is true that he alone is not responsible for the results obtained in that field; it is just as true that without him the results would not be as we see them today.

It is difficult to estimate one's worth and character in a short period of ac-

(Continued on page 15.)



# Disciples and the Rural Task in China

By O. J. GOULTER

**T**HE rural problem has suddenly forced itself to the very forefront of all Chinese affairs, whether it be affairs of the church or affairs of the nation. This is the result of the reaction of the great nationalist movement, of the rapid progress of communist propaganda, of the modernizing of large parts of the country, all in relation to the enormous rural population.

The communist propagandists were not slow to see the strategic place that China's rural millions must occupy in Asiatic affairs of the future. Of late it would seem that for largeness of conception, and for daring and adventuresome planning, the communist international is completely outdistancing the church. While the church is thinking in tens, the communists think in terms of tens of thousands, and where the church thinks of hundreds the communists think in terms of millions.

The awakening millions of Rural China probably afford the greatest opportunity that the church faces in the whole world today. The National Christian Council for China is alive to the urgency of this problem and has just urged that all Christian organizations undertake a rapid expansion of all up-to-date rural programs. Our own China Mission of the United Christian Missionary Society faces a rather amazing situation in our part of the field. The rural population still unevangelized in our field, runs up into the millions. In fact about 90 per cent of the population in the section for which we are responsible are rural people, while only 10 per cent are in the cities. In spite of this enormous preponderance of rural folk, only about 10 per cent of the workers are serving them while 90 per cent serve the city 10 per cent. The disposition of funds is similarly distributed. This is not to say that the cities are overstaffed, in fact they are still inadequately provided for. In the past it has been the accessibility of the cities as well as their strategic location which has led to the preponderance of work done in them.

Today the situation calls for a vast increase of effort on behalf of the rural people, in fact their present accessibility and their new prominence make further neglect of them inexcusable.

A glance at what has been done for the rural areas in the past will indicate both the possibilities that lie in this work and the urgent need for a more adequate program.

## Early Rural Work in China

The early method of rural work in China was itinerating and the distribution of Christian literature. Dr. Macklin, our first missionary to China, went almost daily out from Nanking to preach the

gospel by the wayside and in the villages. As opportunity offered he took long journeys far afield preaching and teaching and healing. His name is one of those most widely known among the rural people of central China. Saw, Arnold, Hunt, Garrett, and others later spent much time in preaching and distributing literature far and near.

As a result of this itinerating, there were in the cities where our work is now situated and in a few country towns in the Chuchow field, little groups of people who became interested in the gospel. The missionary then needed to make larger stops in these places. Inquirer's classes were held, worship was conducted, men and women were baptized, chapels



Frank Garrett at Nantungchow with seed wheat, motion picture machine, charts, literature, wheat smut cure, and other equipment starting out to rural districts

were established, and the care of the churches took more and more of the missionary's time, and of the funds sent out for the work.

It was perfectly natural that the work should be given principally to those places near the missionaries' homes, as traveling has always been very difficult in this part of China. It was this persistent daily work of the missionary that led to the development of the churches that were within easy reach. Hence also there were not many churches developed in the country. In the Chuchow district where the city was small, and persistent efforts were made in the country towns, a number of churches were developed. Most of the membership even in the small towns is composed of shopkeepers rather than of farmers. Very little impression has been made on the real rural folk.

## Present-Day Rural Work

Just as Religious Education has emerged as a separate specialized department of missionary work so also Rural Work is rapidly taking its rightful place as a specialized department. The methods used for establishing the city and town churches do not reach the country people, partly because the missionary cannot be on the job day in and day out at every little rural village as he has been at the city centers, and partly because of the entirely different outlook of the country people.

Some friends still ask, "Is it not enough to simply preach the gospel as the early missionaries did?" We must remember that most of the membership in the churches already established came as a result of school and hospital work combined with preaching. Just as in private life when we seek to influence people for Christ, it is not enough to merely "talk religion"; so in our rural work it is not enough to merely pour out a Niagara of words. Merely "preaching" to the rural folk in China has precisely the same effect on them that the "pious" friend who is forever "talking religion" has on any of us. He bores and alienates us. In the rural field the gospel must be shown at work before it begins to deeply affect the lives of the people. Big hospitals and schools cannot be built in every village, but these and other needed Christian service must be adapted to village needs and taken out to the retiring country folk.

As our rural work must be genuine pioneer work we may glance at the two methods at work, the purely "preaching" method and the "rural project" method as it might be called. The former is well illustrated by the well-known type of Chinese evangelist who is long on doctrine. He goes from village to village preaching to the open-mouthed crowd of country people. They approve of his "good talk" but they never do anything about it. They cannot visualize themselves applying it to their own lives. Hence they promptly go out and offer incense to the "god of the earth" just as their forefathers have done for scores of centuries.

Another village, or even one of these very same villages which was not in the slightest moved by the preaching, hears about one of our night schools organized for teaching adults a few characters. They sent a delegation inviting us to come and start one for them. A young evangelist who has lately become interested in mass education went out and got the "Thousand Character School" under way. He used one of their own number who could read, as a teacher, and secured a little local financial support so that the total cost to the mission for running the

(Continued on page 15.)



# Not Without Witness in Tibet

By MRS. W. M. HARDY

ON ACCOUNT of the inaccessibility of the mission at Batang, its distance from the outside world, and the poor and slow means of transportation, the work has of necessity been intensive rather than extensive in character. Nevertheless its influence has permeated Tibet from north to south, and from east to west, from Derge to Yunnanfu and from Tatsienlu to Lhasa, the city of the God, which is none other than the Da Lai Lama.

In the twenty-five years that American missionaries have lived in Batang let us see what they have done for the country and people, along agricultural and industrial lines. Tibet is a closed land to foreigners, both business people and missionaries. It is the only country in the world which hasn't a missionary or an automobile. In all of its history it has been closed to the outside world, but never more so than it is today. Our mission at Batang is probably as near to the border of that country as any mission working on its borders elsewhere. This town is about three thousand miles west of Shanghai. To reach it takes from two to three months of arduous travel over high mountain passes and dangerous roads, through bandit infested country. But the valley in which it is located is a delightful place in which to live, with a mild climate, fertile fields well irrigated and intensively cultivated, where the people raise two crops: wheat and barley planted in January and harvested in July; buckwheat and millet planted in July and harvested in October. This, with a little corn grown on the unirrigated hillsides during the rainy season and a few Chinese vegetables and meat, furnished the food for the people of the valley when the missionaries came there.

There were no potatoes worthy to be called by that name, so the missionaries sent out to Tatsienlu, five hundred miles away, for seed. This had to be wrapped in cotton wool, and carried on the backs of yak over thirteen mountain passes ranging between fourteen and seventeen thousand feet in height. Miraculously it escaped freezing, was planted, yielded a bountiful crop, and now all over the valley tons of the best potatoes raised anywhere in the world are grown and the food problem is lightened. Our orphans alone eat something like five tons every winter. Tomatoes were unknown and now are plentiful, and a boon to the babies and children as no oranges grow in this locality.

From Nanking came six little strawberry plants that made the journey safely packed on a man's back over the long trail and in a year or two strawberries were as plentiful as the proverbial fleas on a dog.

The only land available to the mission

The nucleus of the church at Batang, most of whom were reared in our orphanage



was a tract containing about ten acres covered with Chinese graves, briars and stones, for which no water was available. About fifty years ago Batang was situated near this tract, but was destroyed by an earthquake which also destroyed the irrigation ditch leading to it. The missionaries opened this ditch and brought the water from the river around a high, sheer bluff by means of wooden troughs. In doing this our ten acres were watered, also many more acres of the natives. The mission furnished the capital and they furnished the labor whereby the desert was made to blossom and feed many hungry mouths.

The Tibetan people are a rural people. Outside of Lhasa there are very few even large villages. Most of the people are nomads who live in black tents and their food consists of the products of their herds of yak and sheep, with parched barley meal and buttered tea. Even the people who live in a large town like Batang cultivate the fields around it for their food which is wholly grain—barley, wheat, buckwheat, millet and a little corn. If any of these crops fail, the town is filled with hungry people and, on account of the high altitude, frost and hail often take their toll. One day, about ten years ago, Dr. Hardy read in the *Literary Digest* of a wheat that had been cultivated in Canada which needed only a short season in which to mature. We immediately decided that would be a boon to Tibet, but how to get it there, owing to uncertainty of the mails, and robbers, and poor transportation, was a question. However, we decided to try. Through a friend in South Dakota, a bushel of this wheat was sent to us from the State Agricultural College, and after a year of travel, reached us safely. This bushel was planted, and from this crop we gave to the natives seed for their fields. A few weeks ago a letter came from Mr. Duncan saying, "Your contribution of foreign wheat was fine, as it is now eagerly sought over the valley and bids fair to supersede the

other wheat. It makes better bread and 'mien' (a kind of noodle) and has a heavier yield. This wheat is the best contribution agriculturally to the people here that has been made by this mission."

No apples were grown in Tibet, so one of the missionaries sent home to Ohio for some seeds. In due time a handful of apple seeds arrived, were planted, and grew, and bore large, luscious fruit of as many varieties. Quoting again from Mr. Duncan's letter, he says, "The young apple trees are being sought by the people all over the valley, and I give them away gladly." And let us remember that with every bushel of seed wheat, and every apple tree, goes the story of Christ and of his ministry to the souls as well as the bodies of men. Tibetans coming from the interior for garden seed and medicine, carry back with them in the same saddlebag, the story of the gospel, printed in Tibetan, which will reach many where no preacher is allowed to go.

Before the mission school in Batang was established, only one woman in the town could read, and she was the wife of a Tibetan prince. Our school from the beginning has been co-educational and we have had as many girls as boys attending. Most of them have become Christians, and are now marrying and establishing homes which are cleaner and better than those of the past generation.

The boys in the school, in addition to the three "R's" in Chinese and Tibetan, have learned carpentering, cobbling, printing and some few other things connected with earning a livelihood. Others have become evangelists, medical assistants and teachers.

Truly these five and twenty years of more Abundant Life for the Tibetan border people have been more than worth while even if, for the time, missionaries must be withdrawn. The Word shall not be without witness as long as Jesus Christ lives and reigns in the hearts of some of these among whom he has been preached and lived.



## Indian Villages

(Continued from page 11.)

an illiterate and debt-ridden community. Putting aside their own personal comfort, the Shahs answered the call and their labors have been richly blessed. They now have a self-supporting church with 122 members and a total Christian community of 192 living in fourteen different villages, for the methods of work used by Mr. and Mrs. Shah have enabled most of the converts to continue to live in their own villages. The consecration of many of these new Christians rivals that of most of our American churches. Nearly all are tithers and they support two workers besides their pastor. The church is a small structure which they are fast outgrowing. No one can complain that the Fosterpur folk are being westernized and denationalized. All worshipers take off their shoes when entering the church and sit on the floor in true Indian fashion—men on one side and women on the other. Christians bring their offering not only in coin but in kind—eggs, milk, hens, grain, vegetables, etc. Indian music with Indian musical instruments help to make a truly Indian atmosphere.

### They Forget Their Differences

At Barela, ten miles from Jubbulpore, another of our Indian brethren is doing a fine piece of work. This is G. H. Singh who was in school in America a few years ago. He and Mrs. Singh have charge of our work in Barela and surrounding villages, and have been very successful in gaining the confidence of both high and low. Last winter a new church and community center was dedicated at Barela. It was gratifying to see how the Hindus and Moslems came out for this service. Several of the better class men gave subscriptions toward the cost of the building. Here, as at Fosterpur, we take off our shoes and sit on the floor when we go in to worship.

Long ago in Damoh I used to listen to the pilgrims singing as they trudged along in groups to a large religious fair held at Bandakpur every February. From all over Central India, and even from more distant places, they came chanting their long-drawn-out minors. I used to feel sure that if I could catch the song and sing it *just as they did* I could understand the heart of India. But I never quite got it; not many of us do, so we are glad of these Indian leaders—not only the Shahs and Singhs but others, too—who do understand the heart of India and who are trying to lead their countrymen into the Master's way of life.

Our educationalists are giving much thought to the needs of rural India as the new Vocational School for Girls at Pendra Road bears witness (see article by Miss Vance in June, 1930, *WORLD CALL*) and our medical folk, too, are constantly at work for the village communities. In fact there is scarcely anyone in the Mission whose work does not touch the rural problem directly or indirectly. It is the high privilege of the church in America to continue and to enlarge this work.

## Rural Work in China

(Continued from page 13.)

school for four months was about six dollars gold.

Whenever the evangelist went out to supervise the school he was received as an honored guest, and the neighbors were invited in to hear what he might have to say. He proposed that the village call a group of mission workers to come out and hold an "institute." This was done and we sent out three men to hold a four days' institute. One man is a nurse to teach hygiene and to treat the more simple ailments of the village, one was an agricultural worker who taught them a few important points about agriculture such as the correct treatment of wheat for disease, the third man is the evangelist who shows them that these simple rules of health and of scientific agriculture are really the laws of God.

As a result of such approaches the village people are from the very beginning cooperating with the mission workers in definite Christian service both for themselves and their neighbors. As progress is made clubs are planned so that definite projects can be taken up, such as the improvement of wheat and cotton, or the development of schools or village health. The people are learning to see the hand of God in every department of life.

Luchowfu, China.

## Paul, the Modern

(Continued from page 12.)

acquaintance. However, time is a great help in getting proper perspective. I mentioned before that at times Paul took the unpopular side in some questions of the proper conduct of the early Christians. At such times he would seem to lose popularity with his people. Regardless of such instances his people have a very deep affection for him. This was amply illustrated not long ago when one of our missionaries was moved from Mondombe to another station. At that time Bokese planned to go home as he has been in the work at Mondombe for fourteen years and feels that it is time for him to give way to local leadership. On this occasion the church arose as one man and said, "We do not agree for Paul to leave us at this time." There was in their mind the thought that Paul would remain with them until some of their leaders return from the Congo Christian Institute at Bolenge. This to my mind is one of the finest tributes to leadership I have seen in Congo. During his years of service at Mondombe the people have come to recognize his sterling worth and turn to him naturally as the one who has been with them from the beginning.

Just think what it would mean to be in on the ground floor of a proposition like Mondombe and see it grow from nothing to more than three thousand Christians in less than fourteen years! It is not only the people that are baptized who have come to trust in his leadership but on numerous occasions he has helped settle

differences between the non-Christian peoples among whom we work. It is an interesting sight to see a group of heathen old men wearing monkey-skin caps, fetiches around their necks, spears stuck in the ground, seated out in front of Paul's house where he is helping them settle some palaver of theirs. And it would be still more interesting to listen in, if one could but understand the language they talk, catch the proverbs and the implications of the various points they make in presenting their case, hear their grunts of approval or their exclamations of surprise as the decision is for or against them. Whenever there is any difficulty in any part of the Mondombe field and the missionary is not able to make the trip to settle the trouble we naturally turn to Paul and he goes out and adjusts matters.

Bokese Paul is one of the many justifications we have for missions in this part of the world.

## Filipino Nationals

(Continued from page 6.)

the work in special meetings, daily vacation schools, Christmas celebrations and conventions, and have supported the work in every possible way. The people are given help in farming, in schools, health, sanitation—in general an all-round program of service has been offered and happily received. Many have been baptized, a church has been organized, a chapel erected and the first annual Christian convention held.

This work among the non-Christian tribes must go on. Even though the work in the lowlands is being largely turned over to the nationals, our missionary service and support of the mountain work will go forward. This has been assured both our people here at home and in the Philippines.

Mention must be made in this study of our rural service in the Philippines of the work of Harold Fey who undertook to gather material for the first course in rural sociology to be attempted in the Philippines. He has taken his students with him into the villages thus giving them "close-ups" of the needs in the rural areas and inspiring in them desire to work there rather than in the cities where the emphasis has too largely been laid. There is also the work of E. K. Higdon who was the prime mover in the Butterfield visit and surveys and has given much time to visits to rural communities, helping in plans for larger service in these inadequately touched areas.

The Filipino has his roots in "the good earth." Nine-tenths of the people of the Philippines are rural. These rural people live in 16,000 barrios scattered from the most northern point of Luzon to the southernmost tip of Mindanao. They number the lowland Christian tribes, the mountain men on their steep hillsides, the Moros and the dwarf Negritos. In ways as you have seen they are being helped, and in yet larger ways they wait for the service we must still render.



## Aims in Rural Community Development

1. The development of Christian character, Christian fellowship, and Christian service.
2. Healthy living in a healthful environment.
3. The effective cultivation of the physical resources necessary to the food supply and the sound economic development of people in villages and in the open country.
4. The improvement of family life through a knowledge of such home activities as the care of children, food, sleeping facilities, sanitation, and all that centers about the lives of women and children.
5. A social attitude toward neighbors which makes possible sincere cooperation despite obstacles of religion, nationality, race, color or language.
6. The constant recreation of personality—physical, mental, and spiritual—which may be gained not only from a sound use of leisure time but from an appreciation of the beautiful, the good, and the inspiring in nature and in humanity.

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